علی ولیّ الله

الولایة التکوینیة

إثبات

الولاية التكوينية

The Authority over Existence

As Proved in The Holy Qur'ān, Ḥadīth, and Ijmā'

ZULFIQĀR 'ALĪ

جو خدائی کو چلائے وہ علیؑ ہوتا ہے

ٱلْقَوَّامُونَ بِأَمْرِهِ ٱلْعَامِلُونَ بِإِرَادَتِهِ

Those who run Divine affairs by His command, Who execute His Will.

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WRITER'S NOTE

شیعہ روایت میں شاعری کبھی بھی عقیدہ کا بدل نہیں رہی، نہ ہی وہ مستقل ماخذِ ایمان رہی ہے۔ بلکہ شاعری ہمیشہ ایک اظہاری زبان کے طور پر استعمال ہوئی ہے — ایسی زبان جو اُن حقائق کو بیان کرتی ہے جو پہلے ہی قرآنِ مجید میں ثابت، اہلِ بیت علیہم السلام کی تعلیمات میں واضح، اور مکتبِ اہلِ بیت کے علماء کے ذریعے محفوظ ہو چکے ہوں۔

شاعری مستقل طور پر نہ تو عقیدہ وضع کرتی ہے اور نہ ہی حدودِ توحید متعین کرتی ہے؛ بلکہ وہ عقیدہ کی بازگشت ہوتی ہے، ایسی بازگشت جو دلوں تک اثر پہنچاتی ہے، بغیر کسی عقتادی حد کو عبور کیے۔ اسی تناظر میں معروف شاعر حنین اکبر کے وہ اشعار، جو میر حسن میر کی آواز میں کثرت سے پڑھے جاتے ہیں، سمجھے جانے چاہئیں:

جو خدائی کو چلائے وہ علیؑ ہوتا ہے

ایک اللہ ﴿جَلَّ جَلَالُہٗ﴾ کے دربار میں سجدے کے سوا

جو کہیں سر نہ جھکائے وہ علیؑ ہوتا ہے

اگر ان اشعار کو اُن کے اعتقادی پس منظر سے الگ کر کے دیکھا جائے تو وہ بظاہر جرات مندانہ محسوس ہو سکتے ہیں۔ لیکن جب انہیں امامی عقیدہ کے مکمل فریم ورک میں رکھا جائے تو نہ یہ کوئی نیا عقیدہ پیش کرتے ہیں اور نہ ہی توحید کی حدود سے تجاوز کرتے ہیں۔ یہ اشعار دراصل اُس اصول کا شعری اظہار ہیں جو شیعہ الہیات میں پہلے سے راسخ ہے یعنی ولایتِ تکوینیہ۔ ولایتِ تکوینیہ سے مراد نہ الوہیت ہے، نہ مستقل ربوبیت، اور نہ ایسا اختیار جو اللہ تعالیٰ کی ذات سے جدا ہو۔ اس سے مراد وہ الٰہی عطا کردہ اختیار ہے جو اللہ

تعالیٰ کے اذن، اس کی مشیت، اور اس کی مرضی کے تحت استعمال ہوتا ہے۔ بغیر کسی خود مختاری یا استقلال کے۔ یہ فہم کسی شخصی سوچ یا ذاتی تاثر سے نہیں آیا، بلکہ خود قرآنِ مجید کے واضح قرآن بار بار منتخب بندوں کی طرف فعل کی نسبت اسلوب سے اخذ کیا گیا ہے۔ دیتا ہے، جبکہ حقیقی تاثیر کو مکمل طور پر اللہ تعالیٰ ہی کی طرف منسوب رکھتا ہے:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ[1]

"اور ﴿اے رسول ﷺ﴾ جب آپ نے پھینکا تو آپ نے نہیں پھینکا، بلکہ اللہ نے پھینکا۔"

یہ آیت ایک نہایت دقیق اعتقادی توازن قائم کرتی ہے:

فعل موجود ہے، مگر استقلال نہیں؛ اختیار ہے، مگر خود مختاری نہیں۔

بندہ عمل کرتا ہے، لیکن قدرت کا سرچشمہ صرف اللہ تعالیٰ ہی رہتا ہے۔ یہی قرآنی ساخت، امامی فکر میں ولایتِ تکوینیہ کی بنیاد ہے۔

یہ قرآنی ڈھانچہ امامی افکار میں ولایت التکوینیہ کی بنیاد رکھتا ہے۔ اسی طرح جب میر کہتا ہے کہ امام علی (عَلَيْهِ ٱلسَّلَامُ) اللہ کے سوا کہیں نہیں جھکتے تو یہ امامی عقیدہ کا اثبات ہے یعنی کامل بندگی تمام حقیقی ولایت کی بنیاد ہے۔

In the Shīʿa tradition, poetry has never been a substitute for creed, nor has it ever served as an independent source of faith. Rather, poetry has always functioned as a language of expression — a language that conveys truths already established in the Qurʾān,

[1] سورۃ الأنفال 17

clarified in the teachings of the Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾, and preserved by the scholars of their school.

Poetry does not independently formulate creed, nor does it define the boundaries of tawḥīd; instead, it echoes creed—an echo that reaches hearts without transgressing any doctrinal limits.

In this light, the verses of the renowned poet Ḥusnain Akbar — often recited in the voice of Mīr Ḥasan Mīr — should be understood as follows:

The one who guides the divine is ʿAlī ﴿عَلَيْهِ ٱلسَّلَامُ﴾.

The one who does not bow his head anywhere except in prostration in the court of Allāh ﴿جَلَّ جَلَالُهُ﴾.

The one who does not bow his head anywhere is ʿAlī ﴿عَلَيْهِ ٱلسَّلَامُ﴾.

If these verses are viewed apart from their doctrinal background, they may appear bold. Yet when placed within the complete framework of Imāmī creed, they neither introduce a new doctrine nor transgress the bounds of tawḥīd. They are, in fact, a poetic articulation of a principle already rooted in Shīʿa theology — **Wilāyah al-Takwīniyyah**.

Wilāyah al-Takwīniyyah does not mean divinity, nor independent lordship, nor authority detached from the Divine Essence. It refers to divinely granted authority exercised solely under God's permission, will, and decree without autonomy or independence. This understanding does not arise from personal speculation or subjective impression, but is derived directly from the clear style of the Qurʾān.

The Qurʾān repeatedly attributes actions to chosen servants while reserving ultimate efficacy entirely for God:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ[2]

You did not throw when you threw; rather, Allāh ﴿جَلَّ جَلَالُهُ﴾ threw.

This verse establishes a most delicate doctrinal balance:

→ The act exists, but without independence.
→ Authority is present, but without autonomy.
→ The servant acts, yet the source of power remains solely Allāh ﴿جَلَّ جَلَالُهُ﴾.

This Qurʾānic structure procedures the foundation of Wilāyah al-takwīniyyah in Imāmī thought. Likewise, when the Mīr says that Imām ʿAlī ﴿عَلَيْهِ ٱلسَّلَامُ﴾ bows nowhere except before Allāh ﴿جَلَّ جَلَالُهُ﴾, it is a reaffirmation of the Imāmī creed i.e., perfect servitude is the foundation of all true Wilāyah.

[2] سورة الأنفال 17

I devote this work to the Unseen Sun and Her Radiant Dawn, the Secret within Secrets, al-Mubārakah, al-Muḥaddathah, al-Ṣiddīqah, to Sayyidah Fāṭimah al-Zahrah ﴿عَلَيْهَا ٱلسَّلَامُ﴾***, and to Her Living Proof and the Apple of Her Eyes, the Awaited al-Maḥdī*** ﴿عَجَّلَ ٱللَّهُ فَرَجَهُ﴾ ***& in the defense of Their Holy Merits.***

This book has not been written to prove creed through poetry. It has been written to clarify the creed that poetry reflects.

The chapters ahead return the discussion to its original source.

ZULFIQĀR ʿALĪ

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INTRODUCTION

REAL AUTHORITY WITHOUT INDEPENDENCE

1.1 Purpose and Scope of This Study

This work is written to clarify a foundational doctrine of Imāmī Shīʿī theology: Wilāyah al-Takwīniyyah i.e., the divinely granted authority over creation drilled by the chosen servants of Allāh ﴿جَلَّ جَلَالُهُ﴾ without independence, autonomy, or separation from His Will.

In recent times, this doctrine has been misrepresented, not only by external polemics but also by internal confusion arising from an imported Waḥābī framework of tawḥīd, wherein any attribution of authority, causation, or effect to the chosen servants of Allāh ﴿جَلَّ جَلَالُهُ﴾ is reflexively labelled as shirk or ghulūw. This inversion of theology has led to the paradoxical situation in which denial of the merits of the Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ is presented as "pure tawḥīd."

The present study seeks to restore the Qurʾānic, Prophetic, and Imāmī balance by demonstrating that:

→ Delegated authority does not negate divine sovereignty

→ Execution of divine will does not imply independence

→ Recognition of divinely granted powers is not exaggeration

→ Denial of established virtues is doctrinal deviation

This clarification is not a matter of philosophical speculation, but one grounded firmly in the Naṣṣ i.e., the explicit texts of the Holy Qurʾān, authentic ḥadīth, and authoritative ziyārāt accepted by the Imāmī school.

1.2 Poetry as Expression, Not Doctrine

Poetry has historically served in the Shīʿī tradition as a vehicle of expression, not a source of independent belief. The poets of the Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ did not legislate theology; rather, they gave voice to truths already established by revelation and transmitted teachings. The objected poetic lines:

جو خدائی کو چلائے وہ علیؑ ہوتا ہے

ایک اللہ ﴿جَلَّ جَلَالَهُ﴾ کے دربار میں سجدے کے سوا

جو کہیں سر نہ جھکائے وہ علیؑ ہوتا ہے

Are not doctrinal innovations. They are metaphorical affirmations of a Qurʾānic pattern: authority without independence, action without autonomy, power without divinity.

This pattern is not exclusive to the **Amīr al-Muʾminīn ʿAlī b. Abī Ṭālib** ﴿عَلَيْهِمَا ٱلسَّلَامُ﴾ but it is a recurring structure throughout the Qurʾān, wherein Allāh ﴿جَلَّ جَلَالَهُ﴾ attributes acts to His servants while simultaneously affirming that the true actor is He alone.

1.3 The Qurʾānic Pattern: Action Without Autonomy

The Noble Qurʾān explicitly establishes this principle in multiple verses. Among the clearest is the verse revealed concerning the Battle of Badr:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَـٰكِنَّ ٱللَّهَ رَمَىٰ ۚ

Nor was it you ﴿Oʾ Prophet﴾ who threw ﴿a handful of sand at the disbelievers﴾, but it was Allāh ﴿جَلَّ جَلَالُهُ﴾ Who did so. — Qurʾān **8:17**

The act is concurrently stated for the Rasūlullāh ﴿صَلَّى ٱللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾ and negated from him in terms of independence, while being ascribed ultimately to Allāh ﴿جَلَّ جَلَالُهُ﴾.

This verse alone demolishes the simplistic binary that either:

→ Allāh ﴿جَلَّ جَلَالُهُ﴾ acts directly with no intermediaries

OR

→ Attributing action to a servant implies shirk.

Instead, the Qurʾān presents a third, correct position.

1.4 The Doctrinal Principle: Between Compulsion and Delegation

This Qurʾānic balance is articulated explicitly in the famous Imāmī doctrinal maxim transmitted from the Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾

لَا جَبْرَ وَلَا تَفْوِيضَ وَلَكِنْ أَمْرٌ بَيْنَ أَمْرَيْنِ[3]

There is neither absolute compulsion, nor absolute delegation, rather, a matter between two matters.

This principle governs:

» Human Action » Moral Responsibility

» Divine Justice » Delegated Authority

Wilāyah al-Takwīniyyah exists within this exact framework. It is neither an independent power ﴿*tafwīḍ*﴾, nor a negation of agency ﴿*jabr*﴾.

1.5 Authority as a Test of Tawḥīd

The Noble Qurʾān warns against a distorted conception of tawḥīd that separates Allāh ﴿ﷻ﴾ from His chosen messengers:

إِنَّ ٱلَّذِينَ يَكۡفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَن يُفَرِّقُوا بَيۡنَ ٱللَّهِ وَرُسُلِهِۦ

Indeed, those who disbelieve in Allāh ﴿ﷻ﴾ and His messengers and seek separation between Allāh ﴿ﷻ﴾ and His messengers...

— Qurʾān **4:150**

True Tawḥīd does not isolate Allāh ﴿ﷻ﴾ from His instruments of guidance. Rather, it recognizes that obedience to them is obedience

[3] Kitāb al-Tawḥīd by Shaykh al-Ṣadūq ﴿رضي الله عنه﴾, Book 2, Chapter 59, Hadīth # 8

to Him, and that their authority is meaningful only because it is His authority manifested through them.

1.6 Historical Reality: Honoring the Poets of the Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾

The Imāms of the Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ did not suppress poetry that expressed their virtues. On the contrary, they honored such poets, rewarded them, and encouraged the articulation of their faḍāʾil. This historical practice itself is proof that expressing the divinely granted merits of the Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ is not ghulūw, so long as divinity and independence are not ascribed.

The tragedy of later centuries is that every virtue can be incrementally denied under the banner of "protecting tawḥīd," until nothing remains of their Imām but a silent moral architype stripped of authority, effectiveness, and cosmic role. Such a process does not preserve religion, it empties it.

1.7 Qurʾānic Foundations: Divine Action Through Means

The Noble Qurʾān affirms without ambiguity that Allāh ﴿جَلَّ جَلَالُهُ﴾ is the sole independent actor in existence. Yet, it simultaneously affirms that His actions are carried out through means. These means do not compete with divine power; they manifest it.

Allāh ﴿ﷻ﴾ creates through His command ﴿Kun﴾, His word, His decree, His angels, His laws, and His chosen servants. This is not a concession to multiplicity in authority; it is a declaration of order in divine governance. To deny the reality of means would require denying angels who take souls, angels who bring revelation, angels who manage affairs, servants whose supplication alters decree, knowledge that produces effects, and words that generate existence. Such denial would not preserve Tawḥīd but in fact it would contradict the Noble Qurʾān itself.

Wilāyah al-Takwīniyyah emerges precisely from this Qurʾānic worldview: Allāh ﴿ﷻ﴾ remains the ultimate source, while His will flows through selected channels, each operating ﴿by His permission﴾ باذن الله.

1.8 Judgment and Authority in the Noble Qurʾān ﴿Source vs. Execution﴾

The Qurʾān repeatedly declares: إِنِ الْحُكْمُ إِلَّا لِلَّهِ

Judgment belongs only to Allāh ﴿ﷻ﴾.

At the same time, it affirms angels who record deeds, messengers who witness, books that speak, scales that weigh, and witnesses who testify. This apparent duality is resolved by recognizing a crucial distinction. The source of authority belongs to Allāh ﴿ﷻ﴾ alone, while the execution of authority occurs through appointed means.

Judgment is not compromised when Allāh ﴿جَلَّ جَلَالُهُ﴾ appoints a Prophet as a witness, angels as recorders, or servants as executors. Likewise, Wilāyah al-Takwīniyyah does not claim independent judgment for the Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ rather it affirms that they operate within the divine judicial and creative order, not outside it.

1.9 Definition and Limits of Wilāyah al-Takwīniyyah

Wilāyah al-Takwīniyyah is the divinely granted authority by which Allāh ﴿جَلَّ جَلَالُهُ﴾ causes effects in creation through His chosen servants, without granting them independence or lordship.

Clear Limits

Wilāyah al-Takwīniyyah does not mean divinity, independent power, autonomous control, equality with Allāh ﴿جَلَّ جَلَالُهُ﴾ or delegation in separation from divine will. All of these are explicitly rejected by Imāmī theology. The foundation governing Wilāyah al-Takwīniyyah is stated in the famous ḥadīth of Imām al-Ṣādiq ﴿عَلَيْهِ ٱلسَّلَامُ﴾:

لَا جَبْرَ وَلَا تَفْوِيضَ وَلَكِنْ أَمْرٌ بَيْنَ أَمْرَيْنِ[4]

There is neither absolute compulsion, nor absolute delegation, rather, a matter between two matters.

Wilāyah al-Takwīniyyah resides precisely in this middle position.

[4] Kitāb al-Tawhīd by Shaykh al-Ṣadūq ﴿رَضِيَ اللهُ عَنْهُ﴾, Book 2, Chapter 59, Hadīth # 8

اللهم صل على محمد وآل محمد وعجل فرجهم

Wilāyah al-Takwīniyyah in the Qurʾān

DIVINE GOVERNANCE THROUGH VASĪLAH

2.1 Comprehensive Qurʾānic Proofs

The following proofs are selected to demonstrate recurrent Qurʾānic patterns, not isolated verses:

《Some thematic overlap is intentional.》

Proof 1: Creation Governed Through Measure《System, Not Disorder》

إِنَّا كُلَّ شَيْءٍ خَلَقْنَـٰهُ بِقَدَرٍ[5]

Indeed, We have created everything according to a precise measure.

This verse establishes that creation is governed through measured systems《qadar》. Wilāyah al-Takwīniyyah operates within this divinely set order, not outside it.

Proof 2: Continuous Governance《Tadbīr》of Creation

يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ[6]

He governs the affair from the heaven to the earth.

Tadbīr means management through stages and agents, not instantaneous isolation. This is the Qurʾānic foundation of mediated governance.

Proof 3: Allāh《ﷻ》Governs Through Command, Not Direct Chaos

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[5] سورة القمر 49

[6] سورة السجدة 5

إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ[7]

His command, when He intends a thing, is only that He says to it, "Be," and it becomes. Even divine creation occurs through a Command ﴿qawl﴾. "Kun" itself is a means, not Allāh's ﴿جَلَّ جَلَالُهُ﴾ essence.

Proof 4: The "Kun" Itself Is a Created Operative Means

إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ[8]

When He decrees a matter, He only says to it, "Be," and it becomes.

This confirms that speech and command are operative tools in takwīn.

Proof 5: Governance Through Angels

فَٱلْمُدَبِّرَٰتِ أَمْرًا[9]

And those ﴿angels﴾ who administer affairs.
The Qurʾān explicitly attributes administration of cosmic affairs to angels, by Allāh's ﴿جَلَّ جَلَالُهُ﴾ permission.

Proof 6: Distribution of Affairs Through Agents

فَٱلْمُقَسِّمَٰتِ أَمْرًا[10]

And those who distribute the affairs.

Division and allocation of affairs prove delegated authority, not independence.

Proof 7: Natural Forces as Commanded Means

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[7] سورة يٰسٓ **82**

[8] سورة البقـــرة **117**

[9] سورة النـازعـــات **5**

[10] سورة الذاريـــات **4**

يُرْسِلُ ٱلرِّيَـٰحَ فَتُثِيرُ سَحَابًا[11]

He sends the winds, and they raise the clouds.

Natural phenomena work as dutiful agents, not sovereign powers.

Proof 8: Rain Descends Through Structured Process

أَلَمْ تَرَ أَنَّ ٱللَّهَ يُزْجِى سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُۥ[12]

Do you not see that Allāh ﴿جَلَّ جَلَالُهُ﴾ drives the clouds, then brings them together?

Creation is governed through step-by-step means, not instant arbitrariness.

Proof 9: Mercy Appears Through Observable Effects

فَٱنظُرْ إِلَىٰٓ ءَاثَـٰرِ رَحْمَتِ ٱللَّهِ[13]

So, observe the آثار ﴿effects﴾ of Allah's mercy.

Allāh's ﴿جَلَّ جَلَالُهُ﴾ mercy reveals via effects, founding mediated action.

Proof 10: Protection Through Assigned Guardians

لَهُۥ مُعَقِّبَـٰتٌ مِّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ مِنْ أَمْرِ ٱللَّهِ[14]

For him are successive guardians before and behind him, who protect him by the command of Allāh ﴿جَلَّ جَلَالُهُ﴾.

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11 سورة الروم **48**

12 سورة النور **43**

13 سورة الروم **50**

14 سورة الرعد **11**

Protection is directed through appointed agents, while authority remains Allāh's ﴿جل جلاله﴾ alone.

Proof 11: Affairs Are Executed Through Angels

تَنَزَّلُ ٱلْمَلَـٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ[15]

The angels and the Spirit descend therein, by the permission of their Lord, with every affair.

"All affairs" ﴿كل امر﴾ are carried and executed through angels, establishing delegated takwīn.

Proof 12: Angels Are Messengers of Divine Action

ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَـٰٓئِكَةِ رُسُلًا وَمِنَ ٱلنَّاسِ[16]

Allāh ﴿جل جلاله﴾ chooses messengers from among the angels and from mankind.

Being a rasūl means conveying and executing, not merely informing.

Proof 13: Revelation Itself Comes Through an Intermediary

نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ[17]

The Trustworthy Spirit has brought it down.

The greatest divine act — revelation — occurs through a created intermediary.

Proof 14: Divine Help Descends Through Angels

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15 سورة القدر 4

16 سورة الحج 75

17 سورة الشعراء 193

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ[18]

When you sought help from your Lord, He answered you: "I will reinforce you with a thousand angels."

Help ﴿مدد﴾ comes from Allāh ﴿جَلَّ جَلَالُهُ﴾, but through angelic means.

Proof 15: Human Action as a Means of Divine Action

فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ[19]

You did not kill them; rather, Allāh ﴿جَلَّ جَلَالُهُ﴾ killed them.

Human hands act, while real efficacy belongs to Allāh ﴿جَلَّ جَلَالُهُ﴾ is a core Wilāyah principle.

Proof 16: Action Without Independence

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ[20]

You did not throw when you threw; rather, Allāh ﴿جَلَّ جَلَالُهُ﴾ threw.

This verse is a foundational text for Wilāyah Takwīniyyah: action affirmed, independence denied.

Proof 17: Knowledge as a Means of Authority

وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ[21]

Above every possessor of knowledge is one more knowing.

The Qurʾān affirms graded knowledge, implying graded authority.

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18 سورة الأنفال 9

19 سورة الأنفال 17

20 سورة الأنفال 17

21 سورة يوسف 76

Proof 18: Knowledge Grants Power Over Creation

قَالَ ٱلَّذِى عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَـٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ[22]

The one who had knowledge from the Book said, "I will bring it to you before your glance returns to you."

This is explicit Qurʾānic proof that knowledge enables takwīnī action, by Allah's ﴿جَلَّ جَلَالُهُ﴾ permission.

Proof 19: Provision Appears Through Chosen Servants

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا[23]

Whenever Zakariyyah ﴿عَلَيْهِ ٱلسَّلَامُ﴾ entered upon her in the sanctuary, he found provision with her.

Extraordinary provision occurs through purified servants, not against tawḥīd.

Proof 20: Sustenance Governed Through Means

فَٱبْتَغُوا عِندَ ٱللَّهِ ٱلرِّزْقَ[24]

So, seek provision from Allāh ﴿جَلَّ جَلَالُهُ﴾.

Seeking ﴿ibtighāʾ﴾ infers means and channels, not denial of tawḥīd.

Proof 21: Allāh ﴿جَلَّ جَلَالُهُ﴾ Governs via Written Decree ﴿Lawḥ & Qalam Principle﴾

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ • فِي لَوْحٍ مَّحْفُوظٍ[25]

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22 سورة النمل 40

23 سورة آل عمران 37

24 سورة العنكبوت 17

25 سورة البروج 21-22

Rather, it is a Glorious Qurʾān, preserved in a Protected Tablet.

The Lawḥ Maḥfūẓ functions as a cosmic medium through which divine knowledge governs creation.

Proof 22: The Pen as a Means of Divine Governance

ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ[26]

Who taught by the Pen.

The Pen ﴿Qalam﴾ is a created instrument through which divine decree is enacted.

Proof 23: Angels Recording Human Effects

كِرَامًا كَاتِبِينَ • يَعْلَمُونَ مَا تَفْعَلُونَ[27]

Noble scribes; who know what you do.

Human actions produce real effects logged through chosen agents.

Proof 24: Human Effort as a Cause for Divine Assistance

إِن تَنصُرُوا ٱللَّهَ يَنصُرْكُمْ[28]

If you help Allāh ﴿جَلَّ جَلَالُهُ﴾, He will help you.

Allāh ﴿جَلَّ جَلَالُهُ﴾ has legislated human effort as a means for divine aid.

Proof 25: Speech as an Effective Means

إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّـٰلِحُ يَرْفَعُهُۥ[29]

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26 سورة العلق 4

27 سورة الانفطار 11-12

28 سورة محمد ﷺ 7

29 سورة فاطر 10

To Him ascends good speech, and righteous action raises it.

Speech and action possess real ascension, showing mediated spiritual causality.

Proof 26: Creation Responds to Chosen Servants

يَـٰجِبَالُ أَوِّبِي مَعَهُۥ وَٱلطَّيْرَ[30]

"*O᾽ mountains, repeat praises with him, and the birds as well.*"

Inanimate creation obeys divinely empowered servants.

Proof 27: Control Over Natural Forces Granted by Allāh ﴿جَلَّ جَلَالُهُ﴾

فَسَخَّرْنَا لَهُ ٱلرِّيحَ تَجْرِى بِأَمْرِهِۦ[31]

So, We subjected the wind to him, flowing by his command.

Authority over nature is granted, not self-possessed.

Proof 28: Healing Through Created Means

فِيهِ شِفَآءٌ لِّلنَّاسِ[32]

In it is healing for people.

Healing belongs to Allāh ﴿جَلَّ جَلَالُهُ﴾, yet operates through created means.

Proof 29: Allāh ﴿جَلَّ جَلَالُهُ﴾ Elevates Certain Servants by Degrees

يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا مِنكُمْ وَٱلَّذِينَ أُوتُوا ٱلْعِلْمَ دَرَجَـٰتٍ[33]

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[30] سورة سبأ **10**

[31] سورة ص **36**

[32] سورة المجادلة **11**

[33] سورة النحل **69**

Allāh ﴿جَلَّ جَلَالُهُ﴾ raises those who believe among you and those given knowledge by degrees.

Elevation by degrees establishes hierarchical functional authority within creation.

Proof 30: Divine Mercy Descends Through a Human Means

فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ[34]

It is by mercy from Allāh ﴿جَلَّ جَلَالُهُ﴾ that you were gentle with them.

Allah's ﴿جَلَّ جَلَالُهُ﴾ mercy becomes effective through the character of a chosen servant.

Proof 31: Purification Occurs Through a Messenger

يَتْلُوا عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ[35]

He recites His verses to them and purifies them.

Spiritual purification is executed through a human agent, by Allah's ﴿جَلَّ جَلَالُهُ﴾ Will.

Proof 32: Guidance Through Appointed Leaders

وَجَعَلْنَـٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا[36]

And We made them leaders who guide by Our command.

Guidance is delegated and commanded, not self-generated.

Proof 33: Knowledge as a Source of Authority

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[34] سورة آل عمران **159**

[35] سورة الجمعة **2**

[36] سورة الأنبياء **73**

قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ[37]

Say: Are those who know equal to those who do not know?

The Qurʾān affirms epistemological hierarchy, foundational to Wilāyah al-Takwīniyyah.

Proof 34: Creation Subjugated for Human Use

وَسَخَّرَ لَكُم مَّا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ جَمِيعًا مِّنْهُ[38]

He has subjected to you whatever is in the heavens and the earth, all from Him.

Subjugation ﴿taskhīr﴾ shows delegated control, not ownership.

Proof 35: Speech as a Cause of Real Effect

وَقُولُوا لِلنَّاسِ حُسْنًا[39]

And speak good to people.

Words possess effective moral and spiritual impact.

Proof 36: Divine Light Transmitted Through a Parable of Means

ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ[40]

Allāh ﴿ﷻ﴾ is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp.

The parable itself establishes illumination through layered means.

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37 سورة الزمر 9

38 سورة الجاثية 13

39 سورة البقرة 83

40 سورة النور 35

Proof 37: Allāh ﴿جَلَّ جَلَالُهُ﴾ Grants Authority to Whom He Wills

تُؤْتِي ٱلْمُلْكَ مَن تَشَآءُ[41]

You grant authority to whom You will.

Authority is bestowed, not intrinsic.

Proof 38: The Trust ﴿Amānah﴾ Given to Creation

إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ[42]

Indeed, We offered the Trust to the heavens, the earth, & the mountains.

Words possess effective moral and spiritual impact.

Proof 39: Allāh ﴿جَلَّ جَلَالُهُ﴾ Acts Through Winds as Obedient Agents

وَٱللَّهُ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَسُقْنَٰهُ إِلَىٰ بَلَدٍ مَّيِّتٍ[43]

Allāh ﴿جَلَّ جَلَالُهُ﴾ is the One who sends the winds, and they raise clouds, which We then drive to a dead land.

Natural forces operate as obedient tools under divine command.

Proof 40: Revival of the Earth Through Mediated Processes

فَأَحْيَيْنَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا[44]

Then We revive the earth with it after its death.

Life returns through means, not instant abstraction.

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41 سورة آل عمران 26

42 سورة الأحزاب 72

43 سورة فاطر 9

44 سورة فاطر 9

Proof 41: Divine Outcomes Follow Means ﴿Asbāb﴾

ثُمَّ أَتْبَعَ سَبَبًا[45]

Then he followed a means.

Even divinely guided outcomes proceed through means ﴿asbāb﴾.

Proof 42: Healing Through Created Means

يَخْرُجُ مِنۢ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِ[46]

From their bellies comes a drink of varying colors, in which there is healing for people.

Healing belongs to Allāh ﴿جَلَّ جَلَالُهُ﴾ but is mediated through creation.

Proof 43: Creation Operates Through Ordered Stages

ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا[47]

He is the One who created seven heavens in layers.

Layering ﴿ṭibāqan﴾ shows planned creation, not randomness.

Proof 44: Allāh ﴿جَلَّ جَلَالُهُ﴾ Governs Through Time and Phases

وَهُوَ ٱلَّذِى جَعَلَ ٱلَّيْلَ وَٱلنَّهَارَ خِلْفَةً[48]

He is the One who made the night and the day alternating.

Alternation shows systematic governance through cycles.

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45 سورة الكهف 89

46 سورة النحل 69

47 سورة الملك 3

48 سورة الفرقان 62

Proof 45: Human Effort Is Made a Cause of Outcome

وَأَن لَّيْسَ لِلْإِنسَـٰنِ إِلَّا مَا سَعَىٰ[49]

That man shall have nothing except what he strives for.

Allāh ﴿جَلَّ جَلَالُهُ﴾ has decreed human effort as a real cause within His will.

Proof 46: Allāh ﴿جَلَّ جَلَالُهُ﴾ Governs Through Laws Placed in Creation

سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ[50]

This is the established way of Allāh ﴿جَلَّ جَلَالُهُ﴾ with those who passed before.

Sunnatullāh refers to divinely set laws operating in creation.

Proof 47: Victory Comes Through Steadfast Mediators

كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ[51]

How many a small group overcame a large group by Allāh's ﴿جَلَّ جَلَالُهُ﴾ permission.

Outcomes occur through humanoid mediators with divine consent.

Proof 48: Guidance Flows Through Envoys

وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ[52]

Indeed, you guide to a straight path.

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[49] سورة النجم **72**

[50] سورة الأحزاب **62**

[51] سورة البقرة **249**

[52] سورة الشورىٰ **52**

Guidance occurs through a human means by Allāh's ﴿جَلَّ جَلَالُهُ﴾ authority.

Proof 49: Light Is Conveyed Through a Medium

قَدْ جَآءَكُمْ مِّنَ اللهِ نُوْرٌ وَّكِتٰبٌ مُّبِيْنٌ[53]

There has come to you from Allāh ﴿جَلَّ جَلَالُهُ﴾ a Light and a clear Book.

The "Light" arrives through a bearer, not independently.

Proof 50: Allāh ﴿جَلَّ جَلَالُهُ﴾ Grants Authority Over Creation Gradually

وَلَقَدْ مَكَّنَّٰكُمْ فِى ٱلْأَرْضِ[54]

We established you upon the earth.

Establishment ﴿tamkīn﴾ implies granted capacity and control.

Proof 51: The Earth Responds to Divine Command Through Causes

وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحٰىهَا[55]

And the earth — after that — He spread it out.

Creation unfolds via ordered divine acts, not instant abstraction.

Proof 52: Allāh ﴿جَلَّ جَلَالُهُ﴾ Governs Through Appointed Messengers

رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ[56]

Messengers as bearers of glad tidings and warnings.

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[53] سورة المائدة 15

[54] سورة الأعراف 10

[55] سورة النازعات 30

[56] سورة النساء 165

Messenger-ship is practical authority exercised on Allāh's ﴿جَلَّ جَلَالُهُ﴾ behalf.

Proof 53: Guidance Occurs Through Hearing and Seeing

إِنَّا خَلَقْنَا ٱلْإِنسَـٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَـٰهُ سَمِيعًۢا بَصِيرًا[57]

Indeed, We created man from a mixed drop, testing him, and We made him hearing and seeing.

Perception itself is a created means through which guidance operates.

Proof 54: Allāh ﴿جَلَّ جَلَالُهُ﴾ Guides Through Signs ﴿Āyāt﴾

وَفِى ٱلْأَرْضِ ءَايَـٰتٌ لِّلْمُوقِنِينَ[58]

And on the earth are signs for those of certainty.

Guidance is mediated through signs, not direct compulsion.

Proof 55: Hearts Are Opened Through Divine Process

فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَـٰمِ[59]

Whomever Allāh ﴿جَلَّ جَلَالُهُ﴾ wills to guide, He opens his chest to Islām.

Guidance occurs through inner transformation, not coercion.

Proof 56: Allāh ﴿جَلَّ جَلَالُهُ﴾ Granted Knowledge of the Unseen to Chosen Ones

عَـٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا • إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ[60]

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[57] سورة الإنسان 2

[58] سورة الذاريات 20

[59] سورة الأنعام 125

[60] سورة الجن 26-27

He is the Knower of the unseen, and He reveals His unseen to none except to a messenger whom He chooses.

Access to unseen knowledge is granted selectively, forming a basis for takwīnī authority.

Proof 57: Speech of Prophets Has Real Effect

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا[61]

He said: My Lord, I have called my people night and day.

Prophetic speech is an effective instrument, not mere information.

Proof 58: Allāh ﷻ Acts Through Human Supplication

وَقَالَ رَبُّكُمُ ٱدْعُونِيٓ أَسْتَجِبْ لَكُمْ[62]

Your Lord says: Call upon Me; I will respond to you.

Response ﴿ijābah﴾ is activated through duʿāʾ, a human means.

Proof 59: The Qurʾān Itself Produces Effects

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ[63]

We send down of the Qurʾān that which is healing and mercy for the believers.

The Word of Allāh ﷻ ﴿not His person﴾ has takwīnī effects.

Proof 60: Allāh ﷻ Makes Some Servants a Means of Goodness

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61 سورة نوح 5

62 سورة غافر 60

63 سورة الإسراء 82

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِهِمْ[64]

We placed firm mountains in the earth lest it should shake with them.

Stability of creation is achieved through placed means.

Proof 61: Allāh ﷻ Brings Outcomes Through Gradual Processes

وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِي مَآ ءَاتَىٰكُمْ[65]

If Allāh ﷻ had willed, He could have made you one community, but He tests you through what He has given you.

Diversity, testing, and results are ruled through distributed means.

Proof 62: Allāh ﷻ Brings Guidance Through a Human Caller

وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ[66]

And as a caller to Allāh ﷻ by His permission.

Calling toward Allāh ﷻ occurs through a human means, explicitly "by His permission".

Proof 63: The Messenger as a Conveying Channel

مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ[67]

The duty of the Messenger is only to convey.

Conveyance itself is a divinely assigned function with real effect.

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64 سورة الأنبياء **31**

65 سورة المائدة **48**

66 سورة الأحزاب **46**

67 سورة المائدة **99**

Proof 64: Allāh ﴿جَلَّ جَلَالُهُ﴾ Makes Certain Speech a Cause of Guidance

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ[68]

Call to the way of your Lord with wisdom.

Wisdom-based speech is a means through which guidance functions.

Proof 65: The Qurʾān as a Functioning Resource

هَـٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ[69]

This is a clarification for people, and guidance, and an admonition.

The Qurʾān functions as an active instrument, not passive information.

Proof 66: Allāh ﴿جَلَّ جَلَالُهُ﴾ Places Light in Whom He Wills

يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ[70]

Allāh ﴿جَلَّ جَلَالُهُ﴾ guides to His light whom He wills.

Light is placed, indicating mediated illumination.

Proof 67: Faith Produces Real Authority

وَلَوْ أَنَّ أَهْلَ ٱلْقُرَىٰٓ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَفَتَحْنَا عَلَيْهِم بَرَكَـٰتٍ[71]

Had the people of the towns believed and been mindful, We would have opened for them blessings.

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[68] سورة المـائدة **48**

[69] سورة آل عمـران **138**

[70] سورة النور **35**

[71] سورة الأعـراف **96**

Faith and piety become causes for material and spiritual outcomes.

Proof 68: Blessings Descend Through Obedience

وَلَوْ أَنَّهُمْ أَقَامُوا ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ[72]

If they had upheld the Torah and the Gospel....

Obedience to divine guidance acts as a means for blessing.

Proof 69: Allāh ﷻ Honors Certain Servants Over Others

وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَـٰتٍ[73]

We raised some of them above others in degrees ﴿درجات﴾.

Differentiation founds functional hierarchy, not equality of role.

Proof 70: Allāh ﷻ Acts Through Chosen Intermediaries

وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا[74]

It is not for a human that Allāh ﷻ should speak to him except by revelation, or from behind a veil, or by sending a messenger.

Even divine communication itself occurs through intermediaries.

Proof 71: Allāh ﷻ Brings About Outcomes Through Teaching

عَلَّمَ ٱلْإِنسَـٰنَ مَا لَمْ يَعْلَمْ[75]

He taught the human what he did not know.

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72 سورة المائدة **66**

73 سورة الزخرف **32**

74 سورة الشورىٰ **51**

75 سورة العلق **5**

Teaching transforms human capacity, showing knowledge as a causal means.

Proof 72: Allāh ﴿جَلَّ جَلَالُهُ﴾ Makes Certain Humans Means of Reform

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا[76]

And We made from among them leaders guiding by Our command when they were patient.

Leadership ﴿imāmah﴾ is explicitly a divinely granted function, exercised "by Our command".

Proof 73: Allāh ﴿جَلَّ جَلَالُهُ﴾ Grants Authority to Act on His Behalf

إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ[77]

Indeed, Allāh ﴿جَلَّ جَلَالُهُ﴾ chose Adam, Noah, and the family of Abraham.

Divine selection ﴿iṣṭifāʾ﴾ implies special functional roles, not mere honour.

Proof 74: Allāh ﴿جَلَّ جَلَالُهُ﴾ Acts Through the Obedient Servants

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ[78]

Indeed, My servants — you have no authority over them.

Certain servants are protected and empowered, indicating special status.

Proof 75: Allāh ﴿جَلَّ جَلَالُهُ﴾ Brings Effects Through Human Speech

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[76] سورة السجدة **24**

[77] سورة آل عمران **33**

[78] سورة الحجر **42**

فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا[79]

So, speak to him with gentle speech.

Speech itself becomes a means of transformation.

Proof 76: Allāh ﷻ Grants Influence Over Hearts

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ[80]

And He united their hearts.

Inner states are governed through divinely arranged causes.

Proof 77: Allāh ﷻ Makes the Righteous a Means of Stability

وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ[81]

Had Allāh ﷻ not repelled people by means of others....

Societal balance is maintained through human means.

Proof 78: Allāh ﷻ Grants Speech Authority to Prophets

وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ[82]

He does not speak from desire.

Prophetic speech carries divine authority, not personal whim.

Proof 79: Allāh ﷻ Causes Good Through Righteous Deeds

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79 سورة طٰـٰهٰ **42**

80 سورة الأنفال **63**

81 سورة البقرة **251**

82 سورة النجم **3**

إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ[83]

Indeed, Allāh ﴿جَلَّ جَلَالُهُ﴾ loves those who do good.

Goodness ﴿iḥsān﴾ becomes a means for divine favour.

Proof 80: Allāh ﴿جَلَّ جَلَالُهُ﴾ Grants Power to Change Conditions

إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ[84]

Indeed, Allāh ﴿جَلَّ جَلَالُهُ﴾ does not change the condition of a people until they change what is within themselves.

Human inner action is made a cause for divine change.

Proof 81: Allāh ﴿جَلَّ جَلَالُهُ﴾ Sends Effects Through Spirit

يُنَزِّلُ ٱلْمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنْ أَمْرِهِۦ[85]

He sends down the angels with the Spirit by His command.

Revelation and effect descend through intermediaries, not directly.

Proof 82: Knowledge as a Takwīnī Medium

قَالَ ٱلَّذِى عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَٰبِ[86]

The one who had knowledge from the Book said....

Knowledge itself becomes a means of physical action.

Proof 83: Allāh ﴿جَلَّ جَلَالُهُ﴾ Makes Light a Governing Means

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[83] سورة البقرة 195

[84] سورة الرعد 11

[85] سورة النحل 2

[86] سورة النمل 40

ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ[87]

Allāh ﴿جَلَّ جَلَالُهُ﴾ is the Light of the heavens and the earth.

Divine Nūr governs existence through gradations and channels.

Proof 84: Divine Guidance Through Chosen Leaders

وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ[88]

And We made them leaders inviting to the Fire.

Leadership — whether righteous or corrupt — operates by divine allowance, proving governance through representatives.

Proof 85: Allāh ﴿جَلَّ جَلَالُهُ﴾ Assigns Roles Within Creation

نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ[89]

We have apportioned among them their livelihood.

Provision is delivered via structured distribution, not anarchy.

Proof 86: Allāh ﴿جَلَّ جَلَالُهُ﴾ Grants Authority Without Independence

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ[90]

You do not will except that Allāh ﴿جَلَّ جَلَالُهُ﴾ Wills.

Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ have the same will as that of Allāh ﴿جَلَّ جَلَالُهُ﴾.

Hence, whatever they do is an outcome of the Will of Allāh ﴿جَلَّ جَلَالُهُ﴾.

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87 سورة النور **35**

88 سورة القصص **41**

89 سورة الزخرف **32**

90 سورة الإنسان **30**

Proof 87: Allāh ﷻ Acts Through Causes He Establishes

سُنَّةَ ٱللَّهِ ٱلَّتِي قَدْ خَلَتْ مِن قَبْلُ[91]

This is the way of Allāh ﷻ which has passed before.

Sunnah shows a fixed divine system through which effects unfold.

Proof 88: Allāh ﷻ Creates Chains of Effect

وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ[92]

Allāh ﷻ created you and what you do.

Human action exists, yet its creative origin remains Allāh ﷻ, confirming mediated causation.

Proof 89: Allāh ﷻ Uses Servants to Manifest His Signs

لِّنُرِيَهُۥ مِنْ ءَايَٰتِنَا[93]

So that We may show him some of Our signs.

Divine signs are shown through chosen individuals, not abstractly.

Proof 90: Allāh ﷻ Grants Effectiveness to Speech

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا[94]

The word of your Lord has been fulfilled in truth and justice.

The Divine Word itself produces real outcomes in creation.

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[91] سورة الفتح **23**

[92] سورة الصافات **96**

[93] سورة الإسراء **1**

[94] سورة الأنعام **115**

Proof 91: Allāh ﴿جَلَّ جَلَالُهُ﴾ Assigns Roles Within the Unseen

فَٱلْمُقَسِّمَٰتِ أَمْرًا[95]

And those who distribute the command.

Distribution of affairs is entrusted to appointed mediators.

Proof 92: Allāh ﴿جَلَّ جَلَالُهُ﴾ Enables Action While Remaining Absolute

وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ[96]

Victory is only from Allāh ﴿جَلَّ جَلَالُهُ﴾.

Victory may seem through people yet initiates solely from the God.

Proof 93: Allāh ﴿جَلَّ جَلَالُهُ﴾ Operates Through Ordered Ranks

وَإِنَّا لَنَحْنُ ٱلصَّآفُّونَ[97]

Indeed, we are those arranged in ranks.

The universe functions through ranked, obedient agents, not isolated acts.

Proof 94: Approaching to Risālat-Panah ﴿صَلَّى ٱللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾ is a Means for Divine Forgiveness

وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓا۟ أَنفُسَهُمْ جَآءُوكَ فَٱسْتَغْفَرُوا۟ ٱللَّهَ وَٱسْتَغْفَرَ لَهُمُ ٱلرَّسُولُ لَوَجَدُوا۟ ٱللَّهَ تَوَّابًا رَّحِيمًا[98]

And if, when they wronged themselves, they had come to you and asked forgiveness of Allāh ﴿جَلَّ جَلَالُهُ﴾, and the Messenger ﴿صَلَّى ٱللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾ had asked

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95 سورة الذاريات 4

96 سورة آل عمران 126

97 سورة الصافات 165

98 سورة النساء 64

forgiveness for them, they would have found Allāh ﴿جَلَّ جَلَالُهُ﴾ Accepting of Repentance and Merciful.

Divine forgiveness is attained when any creation of Allāh ﴿جَلَّ جَلَالُهُ﴾ approaches the Messenger ﴿صَلَّى ٱللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾ and the Messenger's role is not merely advisory but an active, effective channel for the ultimate act of Allāh ﴿جَلَّ جَلَالُهُ﴾ as in forgiveness.

Proof 95: The Creation of Existence Flows Through a Hierarchy of Channels

وَإِذْ قَالَ رَبُّكَ لِلْمَلَآئِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ[99]

And [mention] when your Lord said to the angels, "Indeed, I am creating a human being from clay of altered black mud."

Even acts perceived as Allāh's ﴿جَلَّ جَلَالُهُ﴾ direct creation unfold through vertical channels ﴿clay, spirit, angels﴾. Each channel possesses its own functional wilāyah ﴿authority﴾ granted by Allāh ﴿جَلَّ جَلَالُهُ﴾. This Wilāyah al-Takwīniyyah within the very nature of clay, for example, enables it to serve as a means in the formation of human beings.

Proof 96: Divine Creation as Foundation for Cosmic Obedience

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ[100]

He said, "O Iblīs, what prevented you from prostrating to what I created with My Own Hands?"

Allāh ﴿جَلَّ جَلَالُهُ﴾ presents His act of creation ﴿Prophet Ādam﴾ as the focal point for universal command from Him and obedience by all others created. This shows that Divine Will is executed through His created realities — here, a human form — making that creation the focal point of a cosmic command. The command flows through the

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99 سورة الحجر **28**

100 سورة ص **75**

created object, not around it. In fact, the Hand referred in the Holy Verse is also a created being of Allāh ﴿جَلَّ جَلَالُهُ﴾ and not His self-essence which is much more purified. The created being hand has Wilāyah over Ādam and Ādam has Wilāyah over the lasting creations of Allāh ﴿جَلَّ جَلَالُهُ﴾.

This proves a chain of masters of Wilāyah al-Takwīniyah over others.

Proof 97: The Return to Allāh ﴿جَلَّ جَلَالُهُ﴾ is Through Appointed Paths

إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَاجِعُونَ[101]

Indeed, to Allāh ﴿جَلَّ جَلَالُهُ﴾ we belong, and indeed, to Him we will return.

The preposition "إِلَيْهِ" ﴿to Him﴾ directs a return to Allāh ﴿جَلَّ جَلَالُهُ﴾ via a directed, ordained path within creation. This affirms that even the ultimate journey back to the Creator follows a structured, channeled process — implying intermediary stages, agents, or spiritual means appointed within the divine system, not an abrupt, unmediated leap.

Proof 98: Divine Authority Exercised through His Hand which is actually His Creation and not His Essence

بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ[102]

In Whose Hand lies control over all things.

His hand symbolizes His authority vested with one of His creations. Allāh ﴿جَلَّ جَلَالُهُ﴾ is far sublime that He should have a hand as His own self/part. His hand is also His creation like the ʿArsh which manifests His authority.

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101 سورة البقـــرة **156**

102 سورة يٰس **83**

Proof 99: Allāh ﴿جَلَّ جَلَالُهُ﴾ Enables Action While Remaining Absolute

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ[103]

And [he will be] a messenger to the Children of Israel, [saying], 'Indeed I have come to you with a sign from your Lord.'

His Ayat ﴿sign﴾ is His creation vested with His command and authority. This sign is Takwīnī, executed through a Wali.

ʿĪsā ﴿عَلَيْهِ ٱلسَّلَامُ﴾ is sent as a messenger with a sign, demonstrating that divine communication and miraculous evidence are delivered through human prophetic agency, a clear example of divine will manifesting through created channels.

Proof 100: Takwīn Executed by Divine Permission Through a Prophet

وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِ الْمَوْتَىٰ بِإِذْنِ اللَّهِ[104]

And I heal the blind and the leper and give life to the dead by the permission of Allāh ﴿جَلَّ جَلَالُهُ﴾.

ʿĪsā ﴿عَلَيْهِ ٱلسَّلَامُ﴾ declares his ability to perform Divine acts of healing and resurrection by Allāh's ﴿جَلَّ جَلَالُهُ﴾ permission ﴿بِإِذْنِ اللَّهِ﴾. This confirms that even the greatest takwīnī miracles are channels of divine power, not independent abilities, establishing the principle of mediated divine action through chosen servants.

Proof 101: Reminder as a Means of Spiritual Benefit

وَذَكِّرْ فَإِنَّ الذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ[105]

And remind, for indeed, the reminder benefits the believers.

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103 سورة آل عمران 49

104 سورة آل عمران 49

105 سورة الذاريات 55

The divine command to "remind" establishes human speech as a takwīnī means through which spiritual benefit ﴿nafʿ﴾ reaches believers, demonstrating that divine guidance and transformation are channeled through prophetic utterance.

Proof 102: Divine Decree Executed Through the Command "Be"

قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ ۖ قَالَ كَذَٰلِكِ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ[106]

She said, "My Lord, how can I have a child while no man has touched me?" He said, "Thus Allāh ﴿جَلَّ جَلَالُهُ﴾ creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is."

Allāh's ﴿جَلَّ جَلَالُهُ﴾ creative act is realized through the command "Be" ﴿كُن﴾ which functions as an operative divine word ﴿كَلِمَة﴾ that channels His Will into creation. The birth of ʿĪsā ﴿عَلَيْهِ ٱلسَّلَامُ﴾ is the act of Allāh ﴿جَلَّ جَلَالُهُ﴾ but gets executed through His creation. This demonstrates that divine decree ﴿qaḍāʾ﴾ is executed via this powerful, effective command — an intermediary means between divine intention and created reality.

Proof 103: Creation Through Command Parallels Creation from Dust

إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ[107]

Indeed, the example of ʿĪsā with Allāh ﴿جَلَّ جَلَالُهُ﴾ is like that of Ādam. He created him from dust; then He said to him, "Be," and he was.

Both creations — Ādam ﴿عَلَيْهِ ٱلسَّلَامُ﴾ from dust and ʿĪsā ﴿عَلَيْهِ ٱلسَّلَامُ﴾ without a father — are accomplished through the divine command "Be"

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106 سورة آل عمران 47

107 سورة آل عمران 59

﴿كُن﴾. This demonstrates that Allāh's ﴿جَلَّ جَلَالُهُ﴾ creative acts are executed via His effective, command-based method ﴿al-amr al-takwīnī﴾, establishing that creation consistently follows the pattern of divine speech acting as the immediate means within His creation for bringing things into existence.

Proof 104: Risālat-Panah ﴿صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾ Controls Authority Over the Moon

اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ[108]

The Hour has drawn near and the moon has split.

The moon is a glaring example within the Existence ﴿تكوينية﴾ and Risālat-Panah ﴿صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾ is Delegated Authority to act over it. The nature of the moon was to sustain as one piece but the Wali changes its nature to split it into two.

Proof 105: Subjugation of Creation and Ships Sailing by His Command

سَخَّرَ لَكُم مَّا فِي الْأَرْضِ ۖ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ[109]

He has subjected to you whatever is on the earth, and the ships sail through the sea by His command.

The subjugation ﴿taskhīr﴾ of earthly elements to His creation and the sailing of ships occur by His command ﴿بِأَمْرِهِ﴾. This confirms that natural laws, human use of resources, and navigation are all channels through which divine will operate — demonstrating that everyday phenomena function as executed extensions of Allāh's ﴿جَلَّ جَلَالُهُ﴾ decree.

Proof 106: Parting of the Sea Through a Prophetic Act

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108 سورة القمر 1

109 سورة الحج 65

فَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنِ اضْرِب بِّعَصَاكَ ٱلْبَحْرَ ۖ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ[110]

So, We inspired to Moses, "Strike the sea with your staff." And it parted, and each portion was like a great towering mountain.

The sea parts by Allāh's ﴿جَلَّ جَلَالُهُ﴾ inspiration to Mūsā ﴿عَلَيْهِ ٱلسَّلَامُ﴾ and through the action of striking with his staff. The miracle occurs via the combined means of prophetic command and a physical instrument, demonstrating that divine power flows through chosen human acts and tangible tools within creation.

Proof 107: Death Administered Through a Designated Angelic Agent

قُلْ يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ ٱلَّذِى وُكِّلَ بِكُمْ ...[111]

Say: "The angel of death, who has been entrusted with you, will take you ..."

The termination of life — a supreme divine act — is executed through an entrusted angelic agent, establishing that even ultimate takwīnī transitions occur via designated means under Allāh's ﴿جَلَّ جَلَالُهُ﴾ Command, not direct unmediated action.

Proof 108: Cosmic Resurrection Executed Through the Blowing of the Trumpet

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ إِلَّا مَن شَاءَ اللَّهُ ۖ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ[112]

And the trumpet will be blown, and whoever is in the heavens and whoever is on earth will fall dead except whom Allāh ﴿جَلَّ جَلَالُهُ﴾ wills. Then it will be blown again, and at once they will be standing, looking on.

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110 سورة الشعراء **63**

111 سورة السجدة **11**

112 سورة الزمر **68**

The universal events of cosmic death and resurrection are accomplished by the blowing of the Trumpet ﴿Ṣūr﴾, demonstrating that even the ultimate divine acts at the end of time are channeled through a specific, created instrument, not by abstract, unmediated divine action alone.

Proof 109: Divine Spirit as the Means of Human Creation

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا لَهُ سَاجِدِينَ[113]

"*And when I have proportioned him and breathed into him of My spirit, then fall down to him in prostration.*"

The divine spirit ﴿rūḥ﴾ is breathed into the created form as the final, life-giving act. This shows that the ennoblement of humanity and the command for angelic prostration follows a channeled creative process where Allāh's ﴿جَلَّ جَلَالُهُ﴾ breathed spirit functions as the immediate means of giving life and elevating His creation.

Proof 110: Risālat-Panah ﴿صَلَّى ٱللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾ Sent as a Channel of Divine Mercy

وَمَآ أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ[114]

And We have not sent You ﴿صَلَّى ٱللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾ except as a mercy to the worlds.

The Prophet Muḥammad ﴿صَلَّى ٱللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾ is described as the manifestation ﴿tajallī﴾ and channel of divine mercy ﴿raḥmah﴾ for all creation. This confirms that Allāh's ﴿جَلَّ جَلَالُهُ﴾ attribute of mercy reaches creation through a chosen human being, making him the living means by which divine compassion operates tangibly in the world.

Conclusion

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113 سورة الحجر **29**

114 سورة الأنبياء **107**

Above were **110** Qurʾānic proofs on Wilāyah al-Takwīniyyah which can be summarized as:

Allāh ﴿جَلَّ جَلَالُهُ﴾ governs creation through means, agents, mediators, systems, words, knowledge, and chosen servants — without delegating independence and without diminishing His absolute sovereignty.

Ithbāt of Wilāyah al-Takwīniyyah from

THE AḤĀDĪTH OF THE AHL AL-BAYT ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾

3.1: Creation, Origination, and Causal Order

1) From **Ṣāḥib al-Zamān** ﴿عَجَّلَ ٱللَّهُ فَرَجَهُ﴾**:**

نَحْنُ صَنَايِعُ رَبِّنَا وَالخَلْقُ بَعْدُ صَنَايِعُنَا[115]

We are the handiwork of our Lord, and the creation thereafter are brought forth through us.

This statement establishes a clear order of causality: creation begins from the God, while the unfolding of human existence, guidance, and order proceeds through the Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ by His will. The Infallibles ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ are neither independent creators nor autonomous agents; rather, they are divinely fashioned servants through whom Allāh's ﴿جَلَّ جَلَالُهُ﴾ creative governance is manifested.

2) From **Imām ʿAlī al-Hādī** ﴿عَلَيْهِ ٱلسَّلَامُ﴾**:**

إِنَّ الارْضَ لا تَخْلُو مِنْ حُجَّةٍ وَأَنَا وَالله ذَلِكَ الْحُجَّةُ[116]

Indeed, the earth is never devoid of a proof, and I, swear by Allāh ﴿جَلَّ جَلَالُهُ﴾**,** ***am that proof.***

This concise statement affirms that divine creation and order are not left unattended. The continuous presence of Allāh's ﴿جَلَّ جَلَالُهُ﴾

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115 Kitāb al-Ghaybah at-Ṭūsī ﴿رَضِيَ اللَّهُ عَنْهُ﴾, Book 1, Chapter 37

116 Usūl m. al-Kāfī, Vol. 1, Kitāb al-Hujjah, Chapter 5, Hadīth # 9

Ḥujjah is a condition for the stability, guidance, and ongoing governance of creation. The Imām functions as a divinely appointed cause within the created order, not as an independent source.

3) From **Imām Jaʿfar al-Ṣādiq** ﴿عَلَيْهِ ٱلسَّلَامُ﴾**:**

لَوْ بَقِيَتِ الْأَرْضُ بِغَيْرِ إِمَامٍ لَسَاخَتْ[117]

If the earth were to remain without an Imām, it would collapse.

This ḥadīth clarifies that the presence of the Imām is not merely for guidance in law or ethics, but is tied to the very continuity and stability of creation. The Imām stands as a divinely appointed means through which Allah preserves the created order.

4) From **Imām Abū Jaʿfar al-Bāqir** ﴿عَلَيْهِ ٱلسَّلَامُ﴾**:**

لَوْ أَنَّ الْإِمَامَ رُفِعَ مِنَ الْأَرْضِ سَاعَةً لَمَاجَتْ بِأَهْلِهَا كَمَا يَمُوجُ الْبَحْرُ بِأَهْلِهِ[118]

If the Imām were removed from the earth for even an hour, it would surge with its inhabitants just as the sea surges with those within it.

This narration deepens the principle of causal order: the Imām is a divinely appointed stabilizing means within creation.

5) From **Imām Jaʿfar al-Ṣādiq** ﴿عَلَيْهِ ٱلسَّلَامُ﴾**:**

لَاجَبْرَ وَلَا تَفْوِيضَ وَلَكِنْ أَمْرٌ بَيْنَ أَمْرَيْنِ[119]

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[117] Uṣūl m. al-Kāfī, Vol. 1, Kitāb al-Ḥujjah, Chapter 5, Ḥadīth # 10

[118] Uṣūl m. al-Kāfī, Vol. 1, Kitāb al-Ḥujjah, Chapter 5, Ḥadīth # 12

[119] Kitāb al-Tawḥīd by Shaykh al-Ṣadūq ﴿رَضِيَ اللهُ عَنْهُ﴾, Book 2, Chapter 59, Ḥadīth # 8

There is neither absolute compulsion, nor absolute delegation, rather, a matter between two matters.

This statement defines the governing principle of all divine action within creation.

6) From **Imām ʿAlī Zayn al-ʿĀbidīn** ﴿عَلَيْهِ ٱلسَّلَامُ﴾**:**

نَحْنُ الَّذِينَ بِنَا يُمْسِكُ اللهُ السَّماءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ[120]

Through Us Allāh ﴿جَلَّ جَلَالُهُ﴾ holds the sky from falling upon the earth, except by His permission.

This ḥadīth affirms that preservation within creation operates through divinely appointed means.

3.2: The Primordial Nūr of Muḥammad ﷺ and the Beginning of Creation

1) From **Amīr al-Muʾminīn** ﴿عَلَيْهِ ٱلسَّلَامُ﴾**:**

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ نُورَ مُحَمَّدٍ ﴿صَلَّى ٱللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾ قَبْلَ أَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَالْعَرْشَ وَالْكُرْسِيَّ وَاللَّوْحَ وَالْقَلَمَ وَالْجَنَّةَ وَالنَّارَ[121]

Indeed, Allāh ﴿جَلَّ جَلَالُهُ﴾ created the light of Muḥammad ﷺ before He created the heavens and the earth, and the Throne and the Footstool, and the Tablet, and the Pen, and the Paradise, and the Fire.

This ḥadīth establishes the Nūr of Muḥammad ﴿صَلَّى ٱللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾ as the first created reality, preceding the cosmic order itself. All

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120 Kamāl al-Dīn wa Tamām al-Niʿmah, Book 2, Chapter 21, Ḥadīth # 22

121 Biḥār al-Anwār ﴿Muʾassasat al-Wafāʾ edition﴾, Vol. 55, p. 41

subsequent creation unfolds after and through this primordial light, by Allāh's ﴿جَلَّ جَلَالُهُ﴾ Will.

2) From **Rasūlullāh** ﴿صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾:

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قُلْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَوَّلُ شَيْءٍ خَلَقَ اللَّهُ تَعَالَى مَا هُوَ فَقَالَ: نُورُ نَبِيِّكَ يَا جَابِرُ خَلَقَهُ اللَّهُ ثُمَّ خَلَقَ مِنْهُ كُلَّ خَيْرٍ[122]

From Jābir b. ʿAbdullāh, who said: I said to the Messenger of Allāh ﷺ: The first thing Allāh ﴿جَلَّ جَلَالُهُ﴾ created, what was it? He ﷺ said: The light of your Prophet, O ʾ Jābir. Allāh ﴿جَلَّ جَلَالُهُ﴾ created it, then created all good from it.

This narration establishes the Nūr of Muḥammad ﴿صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾ as the first created reality and the source from which all subsequent goodness and creation proceeds.

3) From **Amīr al-Muʾminīn** ﴿عَلَيْهِ السَّلَامُ﴾:

إِنَّ اللَّهَ تَعَالَى خَلَقَ مِنْ نُورِهِ عِشْرِينَ بَحْرًا مِنْ نُورٍ فَخَلَقَ الْكُرْسِيَّ مِنْ نُورِ الْعَرْشِ وَخَلَقَ مِنْ نُورِ الْكُرْسِيِّ اللَّوْحَ وَخَلَقَ مِنْ نُورِ اللَّوْحِ الْقَلَمَ[123]

Indeed, Allāh ﴿جَلَّ جَلَالُهُ﴾, created from His Light twenty seas of light. Then He created the Throne ﴿Kursī﴾ from the light of the Throne ﴿ʿArsh﴾, and He created the Preserved Tablet ﴿al-Lawḥ﴾ from the light of the Throne ﴿Kursī﴾, and He created the Pen ﴿al-Qalam﴾ from the light of the Tablet.

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122 Biḥār al-Anwār ﴿Muʾassasat al-Wafāʾ edition﴾, Vol. 15, p. 24

123 Biḥār al-Anwār ﴿Muʾassasat al-Wafāʾ edition﴾, Vol. 15, p. 29

This narration sets out a clear cosmic order of creation, beginning with the Nūr of Muḥammad ﷺ and unfolding into the highest metaphysical realities and then the created universe.

4) From **Amīr al-Muʾminīn** عليه السلام:

إِنَّ اللَّهَ تَعَالَى خَلَقَ مِنْ نُورِهِ عِشْرِينَ بَحْرًا مِنْ نُورٍفَخَلَقَ اللَّهُ تَعَالَى مِنْ كُلِّ قَطْرَةٍ مِنْ نُورِهِ نَبِيًّا مِنَ الْأَنْبِيَاءِ[124]

Indeed, Allāh ﷻ*, created from His Light twenty seas of light. Then Allāh* ﷻ *created from every droplet of His Light a prophet from the prophets.*

This ḥadīth establishes that all prophetic missions are rooted in the primordial Nūr of Muḥammad ﷺ.

5) From **Amīr al-Muʾminīn** عليه السلام:

إِنَّ اللَّهَ خَلَقَ نُورَ مُحَمَّدٍ ﷺ قَبْلَ خَلْقِ الْمَخْلُوقَاتِ كُلِّهَا بِأَرْبَعِمِائَةِ أَلْفِ سَنَةٍ وَأَرْبَعٍ وَعِشْرِينَ أَلْفَ سَنَةٍ وَخَلَقَ مِنْهُ اثْنَيْ عَشَرَ حِجَابًا وَالْمُرَادُ بِالْحُجُبِ الْأَئِمَّةُ عليهم السلام[125]

Indeed, Allāh ﷻ***, created the light of Muḥammad*** ﷺ ***before creating all creatures by 424,000 years. He then created from it twelve veils,*** *and the intended meaning of* ***'****the veils****'*** *are the Infallibles* عليهم السلام.

This ḥadīth places the Nūr of **Amīr al-Muʾminīn** عليه السلام and the *Infallibles* عليهم السلام within the same creational order that begins with the Nūr of Muḥammad ﷺ.

6) From **Imām Jaʿfar al-Ṣādiq** عليه السلام:

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124 Ibid

125 Biḥār al-Anwār (Muʾassasat al-Wafāʾ edition), Vol. 25, pp. 24 – 25

إِنَّ الله عَزَّ وَجَلَّ خَلَقَ الْعَقْلَ وَهُوَ أَوَّلُ خَلْقٍ مِنَ الرُّوحَانِيِّينَ عَنْ يَمِينِ الْعَرْشِ مِنْ نُورِهِ فَقَالَ لَهُ أَدْبِرْ فَأَدْبَرَ ثُمَّ قَالَ لَهُ أَقْبِلْ فَأَقْبَلَ[126]

Indeed, Allāh the Mighty and Majestic created intellect, and it was the first creation among the spiritual beings, on the right side of the Throne, from His light. Then He said to it, "Move back", and it moved back. Then He said to it, "Come forward", and it came forward.

This narration completes the creational picture by introducing the spiritual order governing command and obedience.

7) From **Imām Jaʿfar al-Ṣādiq** ﴿عَلَيْهِ ٱلسَّلَامُ﴾**:**

أَوَّلُ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ لَهُ: «اُكْتُبْ» فَكَتَبَ مَا كَانَ وَمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ[127]

The first thing Allāh ﴿جَلَّ جَلَالُهُ﴾ ***created was the Pen. He said to it: 'Write.' So, it wrote all that has been and all that shall be until the Day of Resurrection.***

This ḥadīth completes the creational hierarchy by introducing the Pen as executor and recorder of divine decree.

3.3: Wilāyah al-Takwīniyyah and the Administration of Divine Affairs

1) From **Imām Jaʿfar al-Ṣādiq** ﴿عَلَيْهِ ٱلسَّلَامُ﴾**:**

يَا ابْنَ أَبِي يَعْفُورٍ إِنَّ الله وَاحِدٌ مُتَوَحِّدٌ بِالْوَحْدَانِيَّةِ مُتَفَرِّدٌ بِأَمْرِهِ فَخَلَقَ خَلْقاً فَقَدَّرَهُمْ لِذَلِكَ الامْرِ فَنَحْنُ هُمْ يَا ابْنَ أَبِي يَعْفُورٍ فَنَحْنُ حُجَجُ الله فِي عِبَادِهِ وَخُزَّانُهُ عَلَى عِلْمِهِ وَالْقَايِمُونَ بِذَلِكَ[128]

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126 Uṣūl m. al-Kāfī, Vol. 1, Kitāb al-ʻAql wa Jahl, Ḥadīth # 14

127 Biḥār al-Anwār ﴿Muʾassasat al-Wafāʾ edition﴾, Vol. 54, p. 366

128 Usūl m. al-Kāfī, Vol. 1, Kitāb al-Hujjah, Chapter 11, Hadīth # 5

Oʾ son of Abī Yaʿfūr, indeed Allāh ﴿جَلَّ جَلَالُهُ﴾ is One, singular in His oneness, uniquely distinct in His command. He created a creation and destined them for that command. We are them, O son of Abī Yaʿfūr! We are the proofs of Allāh ﴿جَلَّ جَلَالُهُ﴾ over His servants, the treasurers of His knowledge, and those who establish ﴿affairs﴾ through it.

This narration expresses Wilāyah al-Takwīniyyah in its clearest form i.e., the Infallibles ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ do not originate command or act separately, but they uphold, execute, and implement Allāh's ﴿جَلَّ جَلَالُهُ﴾ command within creation. Authority here is real and effective, yet entirely bound to Divine Will.

2) From **Imām Abū Jaʿfar al-Bāqir** ﴿عَلَيْهِ ٱلسَّلَامُ﴾**:**

بِنَا عُبِدَ الله وَبِنَا عُرِفَ الله وَبِنَا وُحِّدَ الله تَبَارَكَ وَتَعَالَى وَمُحَمَّدٌ حِجَابُ الله تَبَارَكَ وَتَعَالَى[129]

Through Us Allāh ﴿جَلَّ جَلَالُهُ﴾ is worshipped, through Us Allāh ﴿جَلَّ جَلَالُهُ﴾ is known, and through us Allāh ﴿جَلَّ جَلَالُهُ﴾ is declared One, & Muḥammad ﷺ is the veil of Allāh ﴿جَلَّ جَلَالُهُ﴾.

This ḥadīth defines administration at its most fundamental level: recognition, worship, and tawḥīd themselves are realized through divinely appointed means.

3) From **Imām ʿAlī Zayn al-ʿĀbidīn** ﴿عَلَيْهِ ٱلسَّلَامُ﴾**:**

نَحْنُ أَمَانٌ لِأَهْلِ الْأَرْضِ كَمَا أَنَّ النُّجُومَ أَمَانٌ لِأَهْلِ السَّمَاءِ[130]

We are a security for the people of the earth, just as the stars are a security for the people of the sky.

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[129] Uṣūl m. al-Kāfī, Vol. 1, Kitāb al-Tawḥīd, Chapter 23, Ḥadīth # 10

[130] Kamāl al-Dīn wa Tamām al-Niʿmah, Book 2, Chapter 21, Hadīth # 22

This ḥadīth describes Wilāyah al-Takwīniyyah in terms of protection and stability within creation.

4) From **Imām Mūsā al-Kāẓim** ﴿عَلَيْهِ ٱلسَّلَامُ﴾:

مَا مِنْ مَلَكٍ يُهْبِطُهُ الله فِي أَمْرٍ مَا يُهْبِطُهُ إِلا بَدَأَ بِالامَامِ فَعَرَضَ ذَلِكَ عَلَيْهِ وَإِنَّ مُخْتَلَفَ الْمَلائِكَةِ مِنْ عِنْدِ الله تَبَارَكَ وَتَعَالَى إِلَى صَاحِبِ هَذَا الامْرِ[131]

There is no angel whom Allāh ﴿جَلَّ جَلَالُهُ﴾ sends down for any matter except that he begins with the Imām, presenting it to him. And indeed, the successive arrivals of the angels are from Allāh ﴿جَلَّ جَلَالُهُ﴾ to the possessor of this affair.

This ḥadīth describes presents the ʿĀʾimmah ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ as the appointed locus for the descent and execution of Divine Command.

5) From **Imām Ḥasan al-ʿAskarī** ﴿عَلَيْهِ ٱلسَّلَامُ﴾:

مِنْ حُجَّةٍ لِلَّهِ عَلَى خَلْقِهِ بِهِ يَدْفَعُ الْبَلَاءَ عَنْ أَهْلِ الْأَرْضِ وَ بِهِ يُنَزِّلُ الْغَيْثَ وَ بِهِ يُخْرِجُ بَرَكَاتِ الْأَرْضِ[132]

Indeed Allāh ﴿جَلَّ جَلَالُهُ﴾ repels affliction from the earth through the Imām, sends down mercy through him, and brings forth the blessings of the earth through him.

This ḥadīth presents Wilāyah al-Takwīniyyah as active management within creation.

6) From **Imām ʿAlī b. Mūsā al-Riḍā** ﴿عَلَيْهِ ٱلسَّلَامُ﴾:

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131 Uṣūl m. al-Kāfī, Vol. 1, Kitāb al-Ḥujjah, Chapter 97, Ḥadīth # 4

132 Kamāl al-Dīn wa Tamām al-Niʿmah, Book 2, Chapter 36, Hadīth # 1

من زَعَمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ فَوَّض أَمْـر الْخَلْقِ والرِّزْق إِلى حُجَجِهِ عَـلَيْهِ السَّلامُ فَقَدْ قـالَ بِالتَّفوِيـض وَالقايِلُ بالجَبرِكافِرٌ وَالقايِلُ بِالتَّفوِيضِ مُشرِكٌ[133]

Whoever claims that Allāh ﴿جَلَّ جَلَالُهُ﴾ delegated the affairs of creation and provision to His Proofs ﴿عَلَيْهِ ٱلسَّلَامُ﴾ has indeed affirmed tafwīḍ ﴿delegation﴾. And the one who affirms jabr ﴿compulsion﴾ is an unbeliever, while the one who affirms tafwīḍ is an associator ﴿polytheist﴾.

This ḥadīth establishes a decisive boundary: real authority is affirmed, while independent delegation is categorically denied.

3.4: Judgment, Witnessing, and Intercession

1) From **Amīr al-Muʾminīn ʿAlī b. Abī Ṭālib ﴿عَلَيْهِ ٱلسَّلَامُ﴾:**

إِنَّ الله تَبَارَكَ وَتَعَالَى طَهَّرَنَا وَعَصَمَنَا وَجَعَلَنَا شُهَدَاءَ عَلَى خَلْقِهِ وَحُجَّتَهُ فِي أَرْضِهِ وَجَعَلَنَا مَعَ الْقُرْآنِ وَجَعَلَ الْقُرْآنَ مَعَنَا لا نُفَارِقُهُ وَلا يُفَارِقُنَا[134]

Indeed, Allāh ﴿جَلَّ جَلَالُهُ﴾ has purified us, protected us from error, made us witnesses over His creation and His proof in His earth, placed us with the Qurʾān, and placed the Qurʾān with us — we do not part from it, nor does it part from us.

This ḥadīth establishes the role of the ʿĀʾimmah ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ as divinely appointed witnesses forming the basis of judgment and accountability.

2) From **Amīr al-Muʾminīn ʿAlī b. Abī Ṭālib ﴿عَلَيْهِ ٱلسَّلَامُ﴾:**

أَنَا قَسِيمُ الله بَيْنَ الْجَنَّةِ وَالنَّارِ[135]

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133 ʿUyūn Akhbār al-Riḍā ﴿عَلَيْهِ ٱلسَّلَامُ﴾, Book 2, Chapter 11, Ḥadīth # 17

134 Uṣūl m. al-Kāfī, Vol. 1, Kitāb al-Hujjah, Chapter 9, Hadīth # 5

I am the distributor of Allāh ﴿جَلَّ جَلَالُهُ﴾ between the Paradise and the Fire.

This concise statement affirms appointed authority in judgment on the Day of Resurrection.

3) From **Imām Jaʿfar al-Ṣādiq** ﴿عَلَيْهِ ٱلسَّلَامُ﴾**:**

إِنَّ الْإِمَامَ خَلِيفَةُ اللَّهِ فِي أَرْضِهِ وَحُجَّتُهُ عَلَى عِبَادِهِ[136]

Indeed, the Imām is the successor of Allāh ﴿جَلَّ جَلَالُهُ﴾ upon His earth, and His proof over His servants.

This concise statement establishes the Imām as **خليفة الله** i.e., administrator of justice and authority by divine appointment.

4) And also, from **Him** ﴿عَلَيْهِ ٱلسَّلَامُ﴾**:**

الإِمَامُ أَمِينُ اللَّهِ فِي خَلْقِه وَحُجَّتُهُ عَلَى عِبَادِهِ وَخَلِيفَتُهُ فِي بِلَادِهِ[137]

The Imām is the trustee of Allāh ﴿جَلَّ جَلَالُهُ﴾ among His creation, His proof over His servants, and His successor in His lands.

This narration expands khilāfah as trusteeship, execution, and administration on behalf of Allāh ﴿جَلَّ جَلَالُهُ﴾.

5) From **Imām Abū Jaʿfar al-Bāqir** ﴿عَلَيْهِ ٱلسَّلَامُ﴾**:**

إِنَّ لِرَسُولِ اللَّهِ [صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ] الشَّفَاعَةَ فِي أُمَّتِهِ وَلَنَا شَفَاعَةٌ فِي شِيعَتِنَا وَلِشِيعَتِنَا شَفَاعَةٌ فِي أَهَالِيهِمْ[138]

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135 Uṣūl m. al-Kāfī, Vol. 1, Kitāb al-Ḥujjah, Chapter 14, Ḥadīth # 1

136 This is from Yaqīniyāt though similar wording is present in Uṣūl m. al-Kāfī.

137 This is from Yaqīniyāt though similar wording is present in Uṣūl m. al-Kāfī.

138 Biḥār al-Anwār ﴿Muʾassasat al-Wafāʾ edition﴾, Vol. 8, p. 38

Indeed, Rasūlullāh ﴿صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾ has intercession for his community, and we have intercession for our Shīʿa, and our Shīʿa have intercession for their families.

This ḥadīth affirms reality of intercession as a divinely secure role.

6) And it is said:

لَا تَكُونُ الشَّفَاعَةُ إِلَّا بِإِذْنِ اللَّهِ[139]

Intercession does not occur except by the permission of Allāh ﴿جَلَّ جَلَالُهُ﴾.

This principle preserves tawḥīd while affirming divinely sanctioned intercession.

Conclusion

The Aḥādīth gathered in this chapter establish Wilāyah al-Takwīniyyah as a divinely ordered reality, not an abstract doctrine. Creation begins from Allāh ﴿جَلَّ جَلَالُهُ﴾ alone, unfolds through appointed means, and is administered by those whom He has chosen as His proofs. Judgment, authority, execution, and intercession are all exercised by divine command and permission, without independence or substitution. In this balance — between absolute tawḥīd and real delegated authority — the Imams stand as the living locus of Allāh's ﴿جَلَّ جَلَالُهُ﴾ governance within creation, preserving order, executing justice, and manifesting mercy until the final return to Him.

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[139] Al-Amthāl fī Tafsīr Kitāb Allāh al-Munzal, Vol. 2, p. 247

اللهم صل على محمد وآل محمد وعجل فرجهم

Ithbāt of Wilāyah al-Takwīniyyah from

The Authoritative Ziyārāt and Duʿās of the Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾

4.1: Doctrinal Status of Ziyārah Jāmiʿah al-Kabīrah

Before citing passages, one point must be made clear:

Ziyārah Jāmiʿah al-Kabīrah is not poetry, not later theology, and not exaggeration. It is a systematic articulation of Imāmī creed taught by an Imām ﴿عَلَيْهِ ٱلسَّلَامُ﴾ himself.

To reject its contents is not caution — it is rejection of transmitted doctrine.

4.2: Orientation to Allāh ﴿جَلَّ جَلَالُهُ﴾ Is Structured Through Them

From Ziyārah Jāmiʿah al-Kabīrah, we have:

مَنْ أَرَادَ ٱللَّهَ بَدَأَ بِكُمْ

وَمَنْ وَحَّدَهُ قَبِلَ عَنْكُمْ

وَمَنْ قَصَدَهُ تَوَجَّهَ إِلَيْكُمْ

Whoever seeks Allāh ﴿جَلَّ جَلَالُهُ﴾, begins with you.

And whoever declares His oneness, accepts through you.

And whoever aims toward Him, turns toward you.

Seeking Allāh ﴿جَلَّ جَلَالُهُ﴾, affirming His oneness, and directing oneself toward Him are described as structured acts that begin through the Ahl al-Bayt. This establishes mediation in access, not replacement of Allah, and directly supports Wilāyah al-Takwīniyyah as a divinely instituted order.

4.3: Limits of Description and the Reality of Their Rank

From Ziyārah Jāmiʿah al-Kabīrah, we have:

مَوَالِيَّ لَا أُحْصِي ثَنَاءَكُمْ
وَلَا أَبْلُغُ مِنَ الْمَدْحِ كُنْهَكُمْ
وَمِنَ الْوَصْفِ قَدْرَكُمْ

My masters, I cannot enumerate your praise.

Nor can I reach the essence of your commendation.

Nor from description, your true worth.

The inability to exhaustively describe their rank does not indicate exaggeration, but ontological depth. Wilāyah Takwīniyyah operates at a level beyond complete human comprehension, while remaining real and operative.

4.4: The Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ as Light, Guidance, and Proof

From Ziyārah Jāmiʿah al-Kabīrah, we have:

وَأَنْتُمْ نُورُ ٱلْأَخْيَارِ

وَهُدَاةُ ٱلْأَبْرَارِ

وَحُجَجُ ٱلْجَبَّارِ

And you are the light of the virtuous.

And the guides of the righteous.

And the proofs of the Almighty.

Light, guidance, and proof are operative realities. Each denotes an active role in directing, judging, and binding creation under divine authority.

4.5: The Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ as the Axis of Creation

From Ziyārah Jāmiʿah al-Kabīrah, we have:

بِكُمْ فَتَحَ ٱللَّهُ

وَبِكُمْ يَخْتِمُ

وَبِكُمْ يُنَزِّلُ ٱلْغَيْثَ

وَبِكُمْ يُمْسِكُ ٱلسَّمَاءَ أَنْ تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِ

Through you, Allāh ﴿جَلَّ جَلَالُهُ﴾ began.

And through you, He concludes.

Through you, He sends down the rain.

Through you, He holds the sky from falling upon the earth except by His permission.

These are purely takwīnī acts: cosmic beginning, conclusion, rain, and stability. The phrase "except by His permission" explicitly blocks any claim of independence.

4.6: Governance of Distress and Worldly Affairs

From Ziyārah Jāmiʿah al-Kabīrah, we have:

وَبِكُمْ يُنَفِّسُ ٱلْهَمَّ

وَبِكُمْ يَكْشِفُ ٱلضُّرَّ

Through you, He relieves grief.

And through you, He removes affliction.

Relieving distress is real causal intervention, not metaphorical comfort.

4.7: Transmission of Revelation and Descent of Angels

From Ziyārah Jāmiʿah al-Kabīrah, we have:

وَعِنْدَكُمْ مَا يُنَزِّلُ بِهِ رُسُلَهُ

وَهَبَطَتْ بِهِ مَلَائِكَتُهُ

And with you is what He sends down upon His Messengers.

And by which His angels have descended.

This affirms that the channel of divine communication and angelic descent is structured through them, establishing continuity between heaven and earth via Wilāyah al-Takwīniyyah.

4.8: Exclusivity of Truth and Final Authority

From Ziyārah Jāmiʿah al-Kabīrah, we have:

وَٱلْحَقُّ مَعَكُمْ وَفِيكُمْ وَمِنْكُمْ وَإِلَيْكُمْ

وَأَنْتُمْ أَهْلُهُ وَمَعْدِنُهُ

And the truth is with you, and in you, and from you, and returns to you.

And you are its people and its source.

Truth is described as circulating with, within, from, and returning to them. This establishes exclusive authority in adjudication and reality-definition, without divinization.

4.9: Inheritance of Prophetic Authority and Final Return

From Ziyārah Jāmiʿah al-Kabīrah, we have:

وَمِيرَاثُ ٱلنُّبُوَّةِ عِندَكُمْ

وَإِيَابُ ٱلْخَلْقِ إِلَيْكُمْ

وَحِسَابُهُ عَلَيْكُمْ

وَفَصْلُ ٱلْخِطَابِ عِندَكُمْ

And the inheritance of Prophethood is with you.

And the return of all creation is to you.

And their reckoning is upon you.

And the decisive word is with you.

Wilāyah al-Takwīniyyah extends beyond the world into reckoning and judgment by Allāh's ﷻ leave.

4.10: Divine Command, Light, and Proof Entrusted to Them

From Ziyārah Jāmiʿah al-Kabīrah, we have:

وَآيَاتُ ٱللَّهِ لَدَيْكُمْ

وَعَزَائِمُهُ فِيكُمْ

وَنُورُهُ وَبُرْهَانُهُ عِندَكُمْ

وَأَمْرُهُ إِلَيْكُمْ

And the signs of Allāh ﷻ are with you.

And His firm commands are within you.

And His light and His proof are with you.

And His command is to you.

Entrusting the divine command establishes delegated execution, not independence.

4.11: Wilāyah as the Criterion of Salvation

From Ziyārah Jāmiʿah al-Kabīrah, we have:

مَنْ أَتَاكُمْ نَجَا

وَمَنْ لَمْ يَأْتِكُمْ هَلَكَ

Whoever comes to you is saved.

And whoever does not come to you is destroyed.

Salvation and destruction are presented as outcomes tied to relation with the Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾, confirming real authority over destiny by Allāh's ﴿جَلَّ جَلَالُهُ﴾ decree.

4.12: Acting Only by Divine Command

From Ziyārah Jāmiʿah al-Kabīrah, we have:

إِلَى ٱللَّهِ تَدْعُونَ

وَعَلَيْهِ تَدُلُّونَ

وَبِهِ تُؤْمِنُونَ

وَلَهُ تُسَلِّمُونَ

وَبِأَمْرِهِ تَعْمَلُونَ

وَإِلَى سَبِيلِهِ تُرْشِدُونَ

وَبِقَوْلِهِ تَحْكُمُونَ

You call toward Allāh ﴿جَلَّ جَلَالُهُ﴾.

And guide to Him.

And believe in Him.

And submit to Him.

And by His command you act.

And to His path you guide.

And by His word you judge.

This explicitly negates **tafwīḍ**. All action, judgment, and governance occur by His command alone.

4.13: The Infallibles ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ as the Divinely Qualified Leaders

From Ziyārah Jāmiʿah al-Kabīrah, we have:

وَأَشْهَدُ أَنَّكُمُ ٱلْأَئِمَّةُ ٱلرَّاشِدُونَ

ٱلْمَهْدِيُّونَ ٱلْمَعْصُومُونَ

ٱلْمُكْرَمُونَ ٱلْمُقَرَّبُونَ

ٱلْمُتَّقُونَ ٱلصَّادِقُونَ ٱلْمُصْطَفَوْنَ

And I bear witness that you are the rightly guided Imāms ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾.

The divinely guided, The infallible.

The honoured, The ones brought near.

The God-conscious, The truthful, The chosen ones.

This passage founds the qualifications for Wilāyah al-Takwīniyyah. Authority over creation cannot be entrusted except to those who are divinely guided, protected from error, and designated by Allāh ﴿جَلَّ جَلَالُهُ﴾ Himself.

4.14: Acting by Divine Command and Will

From Ziyārah Jāmiʿah al-Kabīrah, we have:

ٱلْمُطِيعُونَ لِلَّهِ

ٱلْقَوَّامُونَ بِأَمْرِهِ

ٱلْعَامِلُونَ بِإِرَادَتِهِ

ٱلْفَائِزُونَ بِكَرَامَتِهِ

Those obedient to Allāh ﴿جَلَّ جَلَالُهُ﴾.

Those who stand firm by His command.

Those who act by His will.

Those who attain success through His honour.

This explicitly defines the boundary of Wilāyah al-Takwīniyyah: action, governance, and execution occur by His command and will, not independently. This decisively negates tafwīḍ while affirming real authority.

4.15: Divine Selection, Election, and Succession

From Ziyārah Jāmiʿah al-Kabīrah, we have:

ٱصْطَفَاكُمْ بِعِلْمِهِ وَٱرْتَضَاكُمْ لِدِينِهِ

وَٱخْتَارَكُمْ لِسِرِّهِ وَٱجْتَبَاكُم بِقُدْرَتِهِ وَأَعَزَّكُم بِهُدَاه

وَخَصَّكُم بِبُرْهَانِهِ وَٱنْتَجَبَكُم لِنُورِهِ

وَأَيَّدَكُم بِرُوحِهِ وَرَضِيَكُمْ خُلَفَاءَ فِي أَرْضِهِ

He selected you by His knowledge, And approved you for His religion.

And chose you for His secret, And elected you by His power, Honoured you through His guidance.

And He singled you out with His proof, And chose you for His light.

And supported you with His spirit, And was pleased with you as His successors on His earth.

Wilāyah al-Takwīniyyah is grounded in divine choice, not human designation. Succession on earth ﴿khilāfah﴾ here is ontological and comprehensive, encircling authority over affairs by Allāh's ﴿جَلَّ جَلَالُهُ﴾ pleasure.

4.16: Custodians of Divine Knowledge and Proof over Creation

From Ziyārah Jāmiʿah al-Kabīrah, we have:

وَحُجَجاً عَلَىٰ بَرِيَّتِهِ وَأَنْصَاراً لِدِينِهِ

وَحَفَظَةً لِسِرِّهِ وَخُزَّاناً لِعِلْمِهِ وَمُسْتَوْدَعاً لِحِكْمَتِهِ

وَتَرَاجِمَةً لِوَحْيِهِ وَأَرْكَاناً لِتَوْحِيدِهِ

وَشُهَدَاءَ عَلَىٰ خَلْقِهِ وَأَعْلَاماً لِعِبَادِهِ وَمَنَاراً فِي بِلَادِهِ

And as proofs over His creation, And supporters of His religion.

And guardians of His secret, And treasurers of His knowledge, And repositories of His wisdom.

And interpreters of His revelation, And pillars of His unity.

And witnesses over His creation, And standards for His servants, And beacons in His lands.

Being ḥujjah, witness, and interpreter establishes binding authority over belief, judgment, and reality. Wilāyah al-Takwīniyyah includes epistemological, judicial, and ontological governance.

4.17: Divine Protection and Purification for Authority

From Ziyārah Jāmiʿah al-Kabīrah, we have:

وَأَدِلَّاءَ عَلَىٰ صِرَاطِهِ

عَصَمَكُمُ ٱللَّهُ مِنَ ٱلزَّلَلِ وَآمَنَكُم مِّنَ ٱلْفِتَنِ وَطَهَّرَكُم مِّنَ ٱلدَّنَسِ

وَأَذْهَبَ عَنكُمُ ٱلرِّجْسَ وَطَهَّرَكُمْ تَطْهِيرًا

And guides to His path.

Allāh ﷻ protected you from error, And secured you from trials, And purified you from defilement.

And removed impurity from you, And purified you with a thorough purification.

Protection from error and impurity is a necessity for Wilāyah al-Takwīniyyah. Authority over creation cannot coexist with fallibility. This final passage seals the doctrinal argument.

4.18: Ziyārah Amīnallāh: Trusteeship and Divine Authority on Earth

From Ziyārah Amīnallāh, we have:

السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ فِي أَرْضِهِ

وَحُجَّتَهُ عَلَىٰ عِبَادِهِ

Peace be upon you, O trustee of Allāh ﷻ on His earth.

And His proof over His servants.

A trustee ﴿amīn﴾ is one entrusted with real authority, not symbolic honor. Being Allāh's ﷻ ḥujjah over the servants establishes binding authority over belief, judgment, and obedience. This is Wilāyah al-Takwīniyyah exercised on earth by divine appointment.

4.19: Striving to Preserve Divine Order

From Ziyārah Amīnallāh, we have:

أَشْهَدُ أَنَّكَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ

I bear witness that you strove in Allāh ﷻ as He deserves.

Jihād here is not restricted to warfare. It includes guarding divine order, executing divine command, and maintaining balance within creation. This reflects active, ongoing Wilāyah al-Takwīniyyah.

4.20: Unity of Obedience and Authority

From Ziyārah Amīnallāh, we have:

فَمَنْ أَطَاعَكَ فَقَدْ أَطَاعَ اللَّهَ

Whoever obeys you has obeyed Allāh ﷻ.

This establishes unity of command without unity of essence. Obedience to the Imām is obedience to Allāh ﷻ because the

Imām acts by divine authority, not independently. This mirrors Qurʾān **4:80**[140] and reinforces Wilāyah al-Takwīniyyah.

4.21: Duʿāʾ al-Nudbah: The Imām as the Locus of Divine Response

From Duʿāʾ al-Nudbah, we have:

أَيْنَ وَجْهُ اللَّهِ الَّذِى إِلَيْهِ يَتَوَجَّهُ الْأَوْلِيَاءُ

Where is the Face of Allāh ﴿جَلَّ جَلَالُهُ﴾ toward which the friends turn?

"Face of Allāh ﴿جَلَّ جَلَالُهُ﴾" is a Qurʾānic expression denoting the locus of divine attention and response. The Imām is presented as the point through which devotion, orientation, and divine encounter occur within creation.

4.22: The Cosmic Intermediary Between Heaven and Earth

From Duʿāʾ al-Nudbah, we have:

أَيْنَ السَّبَبُ الْمُتَّصِلُ بَيْنَ الأَرْضِ وَالسَّمَاءِ

Where is the intermediary that connects the earth and the heavens?

A connected cause ﴿sabab muttaṣil﴾ denotes real mediation. This affirms that divine authority from the heavens operates within the earth through the Imām. This is a direct delivery of Wilāyah al-Takwīniyyah.

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[140] Whoever obeys the Messenger ﴿صَلَّى ٱللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾ has truly obeyed Allāh ﴿جَلَّ جَلَالُهُ﴾. But whoever turns away, then ˹know that˺ We have not sent you ˹O˺ Prophet˺ as a keeper over them.

4.23: The Imām as the Restorer of Balance in Creation

From Duʿāʾ al-Nudbah, we have:

أَيْنَ مُعِزُّ الْأَوْلِيَاءِ وَمُذِلُّ الْأَعْدَاءِ

Where is the one who honours the friends and humiliates the enemies?

Honour and humiliation are takwīnī states, not rhetorical descriptions. The Imām is presented as the divinely authorized mediator through whom balance, justice, and order are restored within creation.

4.24: Integrative Fusion: Wilāyah al-Takwīniyyah Across Ziyārāh and Duʿās

From:

→ Ziyārah Jāmiʿah al-Kabīrah
→ Ziyārah Amīnallāh
→ Ziyārah al-Wārith
→ Duʿāʾ al-Nudbah

A single, coherent Imāmī doctrine emerges:

- Allāh ﷻ is absolutely One and independent.
- He governs creation through chosen, purified means.
- The Ahl al-Bayt عليهم السلام are those means.
- Their authority is real, operative, and entirely dependent.
- Denying this structure is not tawḥīd, but rejection of transmitted Imāmī creed

اللهم صل على محمد وآل محمد وعجل فرجهم

Ithbāt of Wilāyah al-Takwīniyyah from

THE WORDS OF SHĪʿA ʿULAMĀʾ

5.1: Foundational Principle

Before listing scholars, it must be stated clearly:

The term "Wilāyah al-Takwīniyyah" itself is later, but its substance is present from the earliest Imāmī scholarship.

Early scholars often spoke in terms of:

→ tasarruf bi-idhni-llah ﴾disposal by Allāh's ﴿جَلَّ جَلَالُهُ﴾ permission﴿

→ qudrat muʿṭāh ﴾granted power﴿

→ ḥujjiyyah takwīniyyah ﴾existential authority﴿

5.2: 1st–2nd Century Hijrī

Imām Jaʿfar al-Ṣādiq ﴿عَلَيْهِ ٱلسَّلَامُ﴾ ﴾via his students, preserved by later scholars﴿, although not merely a "scholar" in the technical sense, the Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ are the ultimate scholars being the actual source of the doctrine transmitted by scholars.

Key transmitted meaning ﴾from multiple ḥadīth corpora﴿ is that the Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ act in creation by Allāh's ﴿جَلَّ جَلَالُهُ﴾ command, not independently, and are means through which Allāh ﴿جَلَّ جَلَالُهُ﴾ executes His Will. This is the basis upon which all later scholarly discussion rests.

5.3: 3rd Century Hijrī

Muḥammad b. Yaʿqūb al-Kulaynī ﴾d. 329 AH﴿, Ṣāḥib Kitāb al-Kāfī.

Al-Kulaynī ﴾رَضِیَ ٱللّٰهُ عَنْهُ﴿ does not philosophize, but he documents:

→ Angels, Prophets, and the Imāms ﴾عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴿ acting in creation
→ Knowledge of mā kāna wa mā yakūn
→ Authority exercised bi-idhni-llah

By securing these narrations without rejection, al-Kulaynī ﴾رَضِیَ ٱللّٰهُ عَنْهُ﴿ establishes that such beliefs were normative, not fringe.

5.4: 4th Century Hijrī

Muḥammad b. ʿAlī al-Ṣadūq ﴾Shaykh al-Ṣadūq, d. 381 AH﴿, Ṣāḥib Kitāb al-Tawḥīd, Man Lā Yaḥḍuruh al-Faqīh, Kamāl al-Dīn wa Tamām al-Niʿmah, ʿUyūn Akhbār al-Riḍā, Kitāb al- Khiṣāl, etc.
Al-Ṣadūq ﴾رَضِیَ ٱللّٰهُ عَنْهُ﴿ explicitly rejects:

→ Any form of divinity for the Imāms ﴾عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴿
→ Independent delegation ﴾tafwīḍ mustaqill﴿

Yet he affirms:

→ Extraordinary acts
→ Control over creation by Allāh's ﴾جَلَّ جَلَالُهُ﴿ permission
→ Knowledge and authority beyond ordinary humans

For al-Ṣadūq ﴾رَضِیَ ٱللّٰهُ عَنْهُ﴿, denying independence does not require denying real effect.

5.5: 5th Century Hijrī

Muḥammad b. Muḥammad al-Mufīd (d. 413 AH), Ṣāḥib Kitāb al-Irshād, Kitāb al-Jamal, Awāʾil al-Maqālāt, Tashīḥ al-Iʿtiqādāt, etc.

Al-Mufīd رَضِيَ ٱللَّهُ عَنْهُ draws a sharp theological boundary:

→ Tafwīḍ = Shirk
→ Tasarruf bi-idhni-llah = Valid

He explicitly affirms that Allāh جَلَّ جَلَالُهُ may grant His ḥujaj authority in the world without relinquishing His own sovereignty.

This distinction is identical to aqaed.net Q&A **1592**.

Abū Jaʿfar al-Ṭūsī (Shaykh al-Ṭāʾifah, d. 413 AH), Ṣāḥib Kitāb al-Iqtisād, Kitāb al-Tibyān, Tahdhīb al-Aḥkām, etc.

Al-Ṭūsī رَضِيَ ٱللَّهُ عَنْهُ affirms:

→ Miracles of the Imāms عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ
→ Their authority as Allāh's جَلَّ جَلَالُهُ Proofs
→ Acting in creation without independence

He rejects any claim that such authority contradicts tawḥīd. As the founder of Najaf's hawzah tradition, al-Ṭūsī's acceptance is foundational.

5.6: 6th Century Hijrī

Ibn Idrīs al-Ḥillī (d. 598 AH), Ṣāḥib Kitāb al-Sarāʾir.

Ibn Idrīs al-Ḥillī ﴿رَضِيَ ٱللَّهُ عَنْهُ﴾ represents a decisive maturation of Imāmī theology and jurisprudence after Shaykh al-Ṭūsī.

He is known for:
→ Rejecting blind taqlīd of earlier authorities
→ Reasserting Qurʾān and authentic riwāyāt as primary proofs
→ Shielding the active ḥujjiyyah of the Imāms ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ in all domains

Although polemical in legal method, he never rejects taṣarruf. Rather, he insists that authority exhibited by the Imāms ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ is real, effective, and binding, yet always conditioned by Allāh's ﴿جَلَّ جَلَالُهُ﴾ permission and command. Ibn Idrīs preserves the middle position by rejecting exaggeration and affirming functional, divinely sanctioned wilāyah.

5.7: 7th Century Hijrī

Naṣīr al-Dīn al-Ṭūsī ﴿d. 672 AH﴾, Ṣāḥib Tajrīd al-Iʿtiqād.

Al-Ṭūsī ﴿رَحْمَةُ ٱللَّهِ عَلَيْهِ﴾ provides a systematic kalām formulation:

→ Allāh ﴿جَلَّ جَلَالُهُ﴾ is the independent cause
→ Others may be dependent causes
→ Denying dependent causes undermines Qurʾānic causality

This framework later becomes the philosophical language of Wilāyah al-Takwīniyyah, though the term itself is not yet standardized.

5.8: 8th Century Hijrī

Shahīd al-Awwal (d. 786 AH), Ṣāḥib Kitāb al-Lumʿah al-Dimashqiyyah.

Shahīd al-Awwal:
→ Treats Wilāyah comprehensively
→ Integrates authority, obedience, and divine mediation
→ Bridges classical and later jurisprudence

ʿAllāmah al-Ḥillī (d. 726 AH), Ṣāḥib Nahj al-Ḥaqq, Bāb al-Ḥādī ʿAshar, etc.

Al-Ḥillī affirms:
→ Supernatural authority of the Imāms ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾
→ Their role as intermediaries in divine governance

He explicitly states that rejecting such authority without evidence is theological error.

5.9: 9th-10th Century Hijrī

Ibn Fahd al-Ḥillī (d. 841 AH), Ṣāḥib al-Muhadhdhab al-Bāriʿ, ʿUddat al-Dāʿī, al-ʿUrwah al-Wuthqā (early form).

Ibn Fahd al-Ḥillī ﴿رَحْمَةُ ٱللهِ عَلَيْهِ﴾ represents the spiritual–juridical consolidation of Imāmī doctrine after the classical kalām period and before the Safavid-era expansion.

He is distinguished by:
→ Integrating fiqh, ethics, and duʿāʾ theology

→ Treating the Imāms ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ as living authorities in duʿāʾ, causality, and spiritual governance
→ Normalizing tawassul, istighāthah, and Imāmic mediation as mainstream Imāmī practice

In ʿUddat al-Dāʿī, he explicitly presents:
→ Duʿāʾ as an effective causal act
→ The Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ as divinely appointed means for acceptance and response
→ Wilāyah as operative, not symbolic.

Ibn Fahd al-Ḥillī ﴿رَحْمَةُ ٱللهِ عَلَيْهِ﴾ is critical because he:

→ Bridges theoretical kalām and lived Imāmī piety
→ Demonstrates that Wilāyah al-Takwīniyyah was not confined to abstract theology
→ Shows it functioning within daily worship, supplication, and moral causality

He never proposes tafwīḍ, nor does he dilute authority into metaphor. Rather, his position is precise: Allāh ﴿جَلَّ جَلَالُهُ﴾ alone is independent, yet He has made His ḥujaj the effective channels through which mercy, guidance, and response flow.

Zayn al-Dīn al-ʿĀmilī ﴿Shahīd al-Thānī, d. 966 AH﴾, Ṣāḥib Kitāb al-Rawḍa al-bahīya fī Sharḥ al-Lumaʿah al-Dimashqiyyah.

Shahīd al-Thānī treats:
→ Wilāyah as multi-layered
→ Including guidance, judgement, and divine mediation

He never limits Wilāyah to tashrīʿ alone.

5.10: 11th Century Hijrī

Muḥammad Bāqir al-Majlisī (ʿAllāmah al-Majlisī, d. 1111 AH), Ṣāḥib Biḥār al-Anwār.

Al-Majlisī (رَضِیَ اللّٰہُ عَنْہُ) systematically compiles:

→ Ḥadīths on control over creation
→ Knowledge of the unseen
→ Taṣarruf in the cosmos

He explicitly states that these narrations do not imply divinity or independence but divinely granted authority.

5.11: 12th Century Hijrī

Muḥammad b. Ḥasan al-Ḥurr al-ʿĀmilī (d. 1104 AH), Ṣāḥib Wasāʾil al-Shīʿah.

By including and authenticating narrations that imply:
→ Real effects
→ Divine mediation
→ Takwīnī authority

Shaykh al-Ḥurr al-ʿĀmilī (رَضِیَ اللّٰہُ عَنْہُ) confirms that such beliefs were mainstream, not marginal.

5.12: Final Scholarly Conclusion

From the **1st** to the **12th** century Hijrī, we observe:

1. No Imāmī scholar denied Wilāyah āl-Takwīniyyah in principle
2. All rejected independence
3. All affirmed divine permission accepted with Qurʾān and Ḥadīth

اللهم صل على محمد وآل محمد وعجل فرجهم

Ithbāt of Wilāyah al-Takwīniyyah from

THE TRADITIONS OF MUKHĀLIFĪN

6.1: Delegated Action Explicitly Affirmed

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَـٰكِنَّ ٱللَّهَ رَمَىٰ[141]

You did not throw when you threw; rather, Allāh ﴿جَلَّ جَلَالُهُ﴾ threw.

Exegetes of Mukhālifīn are unanimous that:

→ The act of throwing was real
→ The effect was from Allāh ﴿جَلَّ جَلَالُهُ﴾
→ The verse establishes one act with two attributions

Ibn Kathīr ﴿d. 774 AH﴾ states in his Tafsīr:

"The Messenger ﴿صَلَّى ٱللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾ threw the handful of dust but Allāh ﴿جَلَّ جَلَالُهُ﴾ caused it to reach the eyes of the enemy."[142]

This is delegated causation, not metaphor.

6.2: Life Given by a Human — By Allāh's ﴿جَلَّ جَلَالُهُ﴾ Permission

وَأُحْيِ ٱلْمَوْتَىٰ بِإِذْنِ ٱللَّهِ ۖ[143]

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141 سورة الأنفال **17**

142 Abridged Ibn Kathīr **8:17**

143 سورة الأنفال **17**

I raise the dead to life by Allāh's ﴿جَلَّ جَلَالُهُ﴾ Will.

ʿĪsā ﴿عَلَيْهِ ٱلسَّلَامُ﴾ gives life.

All schools of Mukhālifīn affirm:

→ Giving life occurred literally and it was not symbolic.
→ It did not violate Tawḥīd.
→ Because it was bi-idhni-llah.

Principle Accepted: A created servant may exercise takwīnī effects without divinity.

6.3: Angels as Governors of Creation

All schools of Mukhālifīn affirm:

→ Angel of Death ﴿ملك الموت﴾ takes souls.
→ Angels manage rain, provision, and execute decree.

فَٱلْمُدَبِّرَٰتِ أَمْرًا[144]

And those ﴿angels﴾ who administer affairs.

No theologian of Mukhālifīn ever said: "If angels act, Allāh ﴿جَلَّ جَلَالُهُ﴾ is excluded."

This logic collapses the objection entirely.

6.4: The Prophet ﴿صَلَّى ٱللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾ as Distributor

Risālat-Panah ﴿صَلَّى ٱللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾ said:

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[144] سورة النازعات 5

إِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي[145]

I am only a distributor and Allāh ﴿جَلَّ جَلَالُهُ﴾ gives.

Accepted understanding of Mukhālifīn:

→ Distribution is real.
→ Giving is from Allāh ﴿جَلَّ جَلَالُهُ﴾.
→ No contradiction with Tawḥīd.

This is Wilāyah al-Takwīniyyah in meaning, even if not in name.

6.5: The Prophet ﴿صَلَّى ٱللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾ Controls Harm and Benefit by Permission

From Ḥadīth of Ibn ʿAbbās, we do read in Jāmiʿ at-Tirmidhī that Risālat-Panah ﴿صَلَّى ٱللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾ said:

وَاعْلَمْ أَنَّ الأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلاَّ بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلاَّ بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ[146]

Know that if the entire creation were to gather together to do something to benefit you — you would never get any benefit except that Allāh ﴿جَلَّ جَلَالُهُ﴾ had written for you. And if they were to gather to do something to harm you — you would never be harmed except that Allāh ﴿جَلَّ جَلَالُهُ﴾ had written for you.

The Noble Qurʾān explicitly says:

وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ[147]

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145 Mishkāt al-Maṣābīḥ, The Book of Knowledge, Ḥadīth # **200**

146 Jāmiʿ at-Tirmidhī **: 2516;** Grade**:** Hasan

But Allāh ﴿جَلَّ جَلَالُهُ﴾ would never punish them while you ˹O˺ Prophet˺ were in their midst.

Yet the Prophet ﴿صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾:

→ Prays → rain comes.
→ Prays → illness is lifted.
→ Prays → punishment is delayed.

This is Wilāyah al-Takwīniyyah through means nominated by Allāh ﴿جَلَّ جَلَالُهُ﴾, not competition with Him.

6.6: The Acceptance of the "Means" ﴿Vasīlah﴾

وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ[148]

Seek the means to Him.

Classical tafāsīr like that of at-Ṭabarī, ar-Rāzī, and al-Qurtubī:

→ Vasīlah includes persons, not only actions.
→ Especially the Prophet ﴿صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾.

Thus, the principle of mediated nearness is uncontested.

6.7: Consensus on Intercession ﴿شفاعة﴾

Every creed of Mukhālifīn affirms:

→ Intercession affects final destiny
→ Major Shafāʿah of the the Prophet ﴿صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾

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147 سورة الأنفال 33

148 سورة المائدة 35

→ Occurs by Allāh's ﴿جَلَّ جَلَالُهُ﴾ permission

Intercession is not symbolic, not metaphor, but a takwīnī effect in the Hereafter.

6.8: Where the Dispute Actually Begins

Up to this point, no disagreement exists on:

→ Delegated action and Mediated causation
→ Angels governing and the Prophet ﴿صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾ exercising takwīn
→ Intercession affecting destiny

The disagreement and divergence only begin when the same Qurʾānic and Prophetic logic is applied to Amīr al-Muʾminīn ʿAlī b. Abī Ṭālib ﴿عَلَيْهِ السَّلَامُ﴾ and the Ahl al-Bayt ﴿عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ﴾ therefore at this point, the principle is accepted but the application is resisted.

6.9: The Inversion Reappears

The paradox:

→ What is Tawḥīd for Angels
→ What is Tawḥīd for Prophets
→ What is Tawḥīd for the Messenger ﴿صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾

is suddenly labelled "shirk" only when Ahl al-Bayt ﴿عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ﴾ are mentioned.

This is not theology. This is cherry picking. This is injustice.

Conclusion

Sources of Mukhālifīn do not negate Wilāyah al-Takwīniyyah. They:

→ Affirm it in principle
→ Practice it in doctrine
→ Teach it in tafsīr and ḥadīth

The Imāmiyyah school differs not in Tawḥīd, but in fidelity to the full leeway of that code to those whom the Messenger ﷺ himself designated.

Ithbāt of Wilāyah al-Takwīniyyah from

THE IJMĀʿ AND MUSALLAMĀT OF THE MUSLIM UMMAH

7.1: Foundational Principle

Before naming any individual from the Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾, it must be stated undoubtedly that **all Muslims already accept that Allāh ﴿جَلَّ جَلَالُهُ﴾ grants real authority over takwīn** ﴿creation, causation, governance﴾ to His creation — without this implying shirk, and without Allāh ﴿جَلَّ جَلَالُهُ﴾ losing any power.

This principle is affirmed textually ﴿naqlan﴾, rationally ﴿ʿaqlan﴾, and historically ﴿ijmāʿan﴾.

7.2: Ism al-ʿAẓam ﴿The Greatest Name of Allāh﴾ has Authority over Existence

The Noble Qurʾān alludes to extraordinary Divine Names:

وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ[149]

And to Allāh ﴿جَلَّ جَلَالُهُ﴾ belong the Most Beautiful Names, so call upon Him by them.

Ḥadīth al-Khāṣṣah

Imām Ḥasan al-ʿAskarī ﴿عَلَيْهِ ٱلسَّلَامُ﴾ said:

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[149] سورة الأعراف 180

اسْمُ الله الاعْظَمُ ثَلاثَةٌ وَسَبْعُونَ حَرْفاً كَانَ عِنْدَ آصَفَ حَرْفٌ فَتَكَلَّمَ بِهِ فَانْخَرَقَتْ لَهُ الارْضُ فِيمَا بَيْنَهُ وَبَيْنَ سَبَإٍ فَتَنَاوَلَ عَرْشَ بِلْقِيسَ حَتَّى صَيَّرَهُ إِلَى سُلَيْمَانَ ثُمَّ انْبَسَطَتِ الارْضُ فِي أَقَلَّ مِنْ طَرْفَةِ عَيْنٍ وَعِنْدَنَا مِنْهُ اثْنَانِ وَسَبْعُونَ حَرْفاً وَحَرْفٌ عِنْدَ الله مُسْتَأْثِرٌ بِهِ فِي عِلْمِ الْغَيْبِ[150]

The greatest name of Allāh ﴿جَلَّ جَلَالُهُ﴾ has seventy-three letters. There was only one letter with Āṣif. He spoke with it and the land between him and the throne of the Queen of Sheba ﴿Bilqīs﴾ sunk down as such that he took her throne and placed it before Sulymān ﴿عَلَيْهِ ٱلسَّلَامُ﴾. The land then came to normal state within less than a blinking of an eye. There are seventy-two of those letters with us. One letter is with Allāh ﴿جَلَّ جَلَالُهُ﴾ which, He has kept it exclusively in the knowledge of the unseen.

Ḥadīth al-ʿĀmmah

Rasūlullāh ﴿صَلَّى ٱللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾ said:

قَالَ وَالَّذِى نَفْسِى بِيَدِهِ لَقَدْ سَأَلَ اللَّهَ بِاسْمِهِ الْأَعْظَمِ الَّذِى إِذَا دُعِىَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أَعْطَى[151]

By the One in whose hand is my soul, he has asked Allāh ﴿جَلَّ جَلَالُهُ﴾ by His greatest name, for which He answers when called upon and He gives when asked.

The keynote here is that a created Name effects takwīn, yet no Muslim calls this shirk.

7.3: The Holy Qurʾān as a Takwīnī Authority

The Noble Qurʾān speaks:

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ[152]

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150 Uṣūl m. al-Kāfī, Vol. 1, Kitāb al-Ḥujjah, Chapter 36, Ḥadīth # 3

151 Sunan al-Tirmidhī : 3475, Grade: Ḥasan according to al-Tirmidhī and al-Albānī

We send down the Qurʾān as a healing and mercy for the believers.

Healing is real, not metaphorical.

Ḥadīth al-ʿĀmmah

Rasūlullāh ﷺ said:

نَسْأَلَ النَّبِيَّ صلى الله عليه وسلم فَسَأَلُوهُ فَضَحِكَ وَقَالَ: وَمَا أَدْرَاكَ أَنَّهَا رُقْيَةٌ خُذُوهَا وَاضْرِبُوا لِي بِسَهْمٍ[153]

We asked Him ﷺ, He smiled and said, "How do you know that al-Fātihah is a Ruqyah? Take it (flock of sheep) and assign a share for me."

The keynote here is that the Qurʾān is created, yet exercises takwīnī effects.

7.4: "Kun" ﴿كن﴾ — A Created Command Governing Existence

The Noble Qurʾān speaks again:

إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ[154]

All it takes, when He wills something ˹to be˺, is simply to say to it: "Be!" And it is!

Scholarly Consensus establishes as "Kun" is:

→ Not Allāh ﴿ﷻ﴾ Himself

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[152] **82** سورة الإسراء ا

[153] Saḥīh al-Bukhārī **: 5736**

[154] **82** سورة يس

→ Practice it in doctrine
→ A created expression of divine authority

If a created command governs existence, then governance ≠ divinity.

7.5: Mashīʾah ﴿Divine Will﴾ has Authority over Existence

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ[155]

You do not will except that Allāh ﴿ﷻ﴾ Wills.

Theological viewpoint of al-ʿĀmmah

Abū Ḥāmid al-Ghazālī ﴿d. **505** AH﴾**:** Mashīʾah operates through asbāb ﴿means﴾.[156]

In his later works like ***Iḥyāʾ ʿUlūm al-Dīn***, he clarifies that while the Mashīʾah is the ultimate driver, the asbāb are the "channels" or "tools" Allāh ﴿ﷻ﴾ employs. To ignore them is often seen as a lack of wisdom, even if relying on them instead of Allāh ﴿ﷻ﴾ is seen as a lack of faith.

No denial of Tawḥīd here — only graded causation.

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[155] **30** سورة الإنسان

[156] Tahāfut al-Falāsifah, 17th Discussion ﴿The issue of correlation between what is usually believed to be a cause and what is believed to be an effect is not necessary﴾

7.6: Irādah ﴿Divine Intention﴾ has Authority over Existence

وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ[157]

And if it is the Will of Allāh ﴿جَلَّ جَلَالُهُ﴾ to torment a people, it can never be averted.

Irādah executes itself through agents — angels, events, persons.

7.7: The Obedient Believer as an Operative Means

Allāh ﴿جَلَّ جَلَالُهُ﴾ said:

فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِى يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِى يُبْصِرُ بِهِ وَيَدَهُ الَّتِى يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِى يَمْشِى بِهَا وَإِنْ سَأَلَنِى لَأُعْطِيَنَّهُ[158-159]

When I love him ﴿i.e., My servant﴾, I am ﴿become﴾ his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him.

This narration establishes that complete obedience results in real operative effect, not symbolic closeness. The believer does not act independently; rather, Allāh ﴿جَلَّ جَلَالُهُ﴾ acts through him, making created action effective without compromising Tawḥīd.

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157 سورة الرعد **11**

158 Kitāb al-Tawhīd by Shaykh al-Sadūq ﴿رضي الله عنه﴾, Book **2**, Chapter **62**, Hadīth # **1**

159 Mishkāt al-Masabih **: 2266;** Grade**:** Sahih by al-Albānī

This is Wilāyah al-Takwīniyyah in its most fundamental form: action without independence, authority without autonomy.

7.8a: Human Being as an Authority/ Agent in Cosmic outcomes

ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ[160]

Corruption has spread on land and sea as a result of what people's hands have done.

Human actions alter cosmic outcomes.

7.8b: Human Being as an Authority/ Agent in Control of other existence

وَذَلَّلْنَـٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ[161]

And We have subjected these animals to them, so they may ride some and eat others.

Human actions alter cosmic outcomes.

7.9: The 'Arsh is Center of Allāh's ﷻ Authority though a Created being itself

Allāh ﷻ said:

وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ[162]

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160 سورة الروم **41**

161 سورة يٰس **72**

And His Throne was upon the waters.

Tafsīr al-ʿĀmmah

→ Ibn Kathīr:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِى خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ «يُدَبِّرُ الْأَمْرَ» [163]

The ʿArsh is created and central to governance. Ibn Kathīr links the istiwāʾ on the ʿArsh directly to "يدبر الأمر" ﴿managing/governing the affair﴾, describing Allāh ﴿جَلَّ جَلَالُهُ﴾ as the sole director of all creation's affairs from His Throne in a manner befitting His majesty, making the ʿArsh symbolically and functionally central to divine sovereignty and governance.

This is takwīnī authority, universally accepted.

7.10: The Kursī, The Seat of Knowledge and Authority of Allāh ﴿جَلَّ جَلَالُهُ﴾ though a Created being itself

Allāh ﴿جَلَّ جَلَالُهُ﴾ said:

وَسِعَ كُرْسِيُّهُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ [164]

Both Tafāsīr of al-ʿĀmmah and al-Khāṣṣah accept it as Governance of The Existence, not mere metaphor.

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162 سورة الهود 7

163 Tafsīr Ibn Kathīr, Vol. 4, p. 247

164 سورة البقـرة 7

7.11: Angels as Executors of Takwīn

Allāh ﴿جَلَّ جَلَالُهُ﴾ said:

فَٱلْمُدَبِّرَٰتِ أَمْرًا[165]

And those ﴿angels﴾ who administer affairs.

Angels manage affairs — a direct Qurʾānic affirmation of Wilāyah al-Takwīniyyah.

7.12: The Qalam ﴿Pen﴾ that writes the affairs of the Existence

Allāh ﴿جَلَّ جَلَالُهُ﴾ said:

نٓ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ[166]

Nūn. By the pen and what everyone writes!

Ḥadīth al-Khāṣṣah wa al-ʿĀmmah

إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ[167][168]

The first thing Allāh ﴿جَلَّ جَلَالُهُ﴾ created was the Pen.

By writing the affairs of the existence, it is meant running of the Divine decrees over His existence.

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165 **5** سورة النازعات

166 **1** سورة قلم

167 Bihār al-Anwār ﴿Muʾassasat al-Wafāʾ edition﴾, Vol. **54**, p. **366**

168 Jāmiʿat-Tirmidhī **: 2155;** Grade**:** Sahih by Dār as-Salām

7.13: The Lawḥ ﴿Preserved Tablet﴾ & Authority over the destiny of the entire creation

Allāh ﴿جَلَّ جَلَالُهُ﴾ said:

فِي لَوْحٍ مَّحْفُوظٍ[169]

Within Preserved Tablet.

Destiny is written, measured, and executed — through a created tablet.

7.14: The Unavoidable Conclusion

Up to this point, all Muslims accept:

→ Created entities governing takwīn
→ No loss in divine sovereignty
→ No shirk involved

Yet only one name triggers panic:

Amīr al-Muʾminīn ʿAlī b. Abī Ṭālib ﴿عَلَيْهِ ٱلسَّلَامُ﴾

Remove the name — Tawḥīd is "safe".

Mention the name — Tawḥīd is "threatened".

This inconsistency does not arise from theology, but from psychological and inherited bias.

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169 سورة البروج **22**

اللهم صل على محمد وآل محمد وعجل فرجهم

Wilāyah al-Takwīniyyah and

TAWḤĪD AL-AFʿĀL BESIDES DIVINE MEDIATION

8.1: Methodological Clarification

This chapter does not present personal opinions, philosophical extrapolations, or inferred positions. Rather, it is based exclusively on the doctrinal discussions on Tawḥīd, Shirk, Shafāʿah, Vasīlah, Duʿāʾ, and Divine Causation as published by the Office of Āyatollāh Sistānī on their official website.

The approach of the office is:

→ Text-based ﴿Qurʾān and Ḥadīth﴾
→ Najafī in methodology
→ Explicitly anti-ghuluw
→ Explicitly anti-Wahhābī reductionism

8.2: Tawḥīd al-Afʿāl

In the Beliefs ﴿ʿAqāʾid﴾ section under Tawḥīd, the office explains:

All effects in existence ultimately belong to Allāh ﴿جل جلاله﴾, yet Allāh ﴿جل جلاله﴾ has decreed that effects occur through causes ﴿asbāb﴾ which themselves have no absolute independence.

Key doctrinal statement repeatedly emphasized:

→ Affirming causes ≠ affirming independence
→ Negating independence ≠ negating real effect

This distinction is foundational and explicitly stated.

8.3: Explicit Rejection of the Wahhābī Tawḥīd

In multiple answers under Shirk, Duʿāʾ, and Vasīlah, the office clarifies that seeking help, intercession, or mediation from a created being does not constitute shirk as long as independence is not attributed.

8.4: Shafāʿah as a Real and Effective Act

In the Beliefs → Shafāʿah section, the office states that:

→ Shafāʿah is real as it affects the final outcome.
→ It occurs by Allāh's ﴿جل جلاله﴾ permission and it is exercised by those whom Allāh ﴿جل جلاله﴾ authorizes.

This distinction is foundational and explicitly stated a real act that produces real consequences, while Allāh ﴿جل جلاله﴾ remains the sole independent authority. This establishes takwīnī effect beyond tashrīʿ.

8.5: Duʿāʾ, Vasīlah, and Mediated Response

Under discussions on Duʿāʾ and Vasīlah, the office explains that Allāh ﴿جَلَّ جَلَالُهُ﴾ has commanded the use of means and answers prayers through means without any deficiency in His power.

The office explicitly rejects the idea that:

"If Allāh ﴿جَلَّ جَلَالُهُ﴾ is powerful, means should not be used"

calling such reasoning:

1. Contrary to Qurʾān
2. Contrary to Intellect
3. Contrary to Prophetic Practice

8.6: Wilāyah of the Ahl al-Bayt ﴿عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ﴾

While the office affirms that Ahl al-Bayt ﴿عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ﴾ are Ḥujaj of Allāh ﴿جَلَّ جَلَالُهُ﴾ and obedience to them is obligatory.

The office does not restrict Wilāyah to:

1. Teaching only
2. Moral advice only
3. Legislative authority only

Rather, Wilāyah is presented as a comprehensive divine authority within created limits, entirely dependent on Allāh ﴿جَلَّ جَلَالُهُ﴾. This is fully consistent with Ziyārat Jāmiʿah al-Kabīrah and Duʿāʾ al-Nudbah.

8.7: Ghuluw: Definition According to the Office

The key official ruling is conditional as stated:

"If an individual's exaggeration ﴿غلوه﴾ reaches an extent that fits the prior definition of a **kāfir** ﴿disbeliever﴾ in Sistānī's framework ﴿e.g., beliefs that constitute outright denial of Tawḥīd /Oneness, such as **ascribing divinity, independent lordship,** or godhood to created beings like the Imāms﴾, then such a person is ruled impure ﴿نجاسته, najis/najāsah﴾ in the same way as other disbelievers, without exception."

The office does not define ghuluw as:

1. Belief in extraordinary authority
2. Belief in divine delegation
3. Belief in real effects by permission

This distinction is decisive.

8.7: Final Doctrinal Conclusion of This Chapter

According to the Official Belief Articulations of the Office of Āyatollāh Sistānī:

1. Allāh ﴿جل جلاله﴾ alone is independent and created beings may have real effects by permission.
2. Denying such effects is not Tawḥīd.
3. It is a Wahhābī transposal of Tawḥīd al-Afʿāl.

Thus, Wilāyah al-Takwīniyyah, when properly defined, is not outside Najafī doctrine, but fully within its creedal framework.

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السؤال

1. ما هو المراد بالولاية التكوينية

2. وهل هى ثابتة لأهل البيت عليهم السلام

3. وما هو حكم منكرها وهل يجب الاعتقاد بها

أفيدونا غفر الله لنا ولكم وأدامكم ذخراً

الإجابة

الأخ الكريم أبا أحمد الموسوى

السلام عليكم ورحمة الله وبركاته

1. معنى الولاية التكوينية

تذكر عدة معان لها بعضها شرك محرم وهى القائلة بأنّ معنى الولاية التكوينية لغير الله أنّهم يتصرفون بالكون والخلق بانفصال عن إرادة الله أو أنّ الله تعالى قد فوّض إليهم شؤون العالم استقلالاً. وقد اتفق علماء الإمامية على استلزامها للشرك المحرم.

أمّا إن كان معنى الولاية التكوينية غير هذا مثل التصرف فى الكون بإذن الله وإرادته فلا مانع من ذلك ولا محذور وقد وقع فى حق غير أهل البيت «عليهم السلام» كما يذكر القرآن الكريم قصة آصف وزير سليمان قَالَ الَّـذِىْ عِنْدَه عِلْمٌ مِّنَ الْكِتَابِ اَنَا اٰتِيْكَ بِهٖ قَبْلَ اَنْ يَّرْتَدَّ اِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَاٰهُ مُسْتَقِرًّا عِنْدَه قَالَ هٰذَا مِنْ فَضْلِ رَبِّىْ[171]

وهنالك معانٍ أخرى لا تصل إلى الأول وإن كانت أعمق من الثانى أعرضنا عنها للاختصار

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171 سورة النمل 40

2. أمّا ثبوتها لأهل البيت ﴿عليهم السلام﴾

فلا ريب فى ذلك ولا شبهة بما عدا المعنى الأول الذى يستلزم الشرك والتفويض المحرم ويكفينا دلالة على ذلك الآية التى ذكرناها حكاية عن آصف

فمن كان عنده علم من الكتاب ﴿ومن تبعيضية﴾ يستطيع أن يتصرف فى شؤون الكون ويأتى بعرش بلقيس من اليمن إلى بيت المقدس فكيف لا يستطيع ذلك - وأكثر منه - من عنده علم الكتاب ﴿أى جميع الكتاب﴾

وقد وردت الروايات الكثيرة بأن أهل البيت ﴿عليهم السلام﴾ عندهم علم جميع الكتاب والقرآن أشار إلى ذلك حيث يقول تعالى: وَمَا يَعْلَمُ تَأْوِيلَه اِلَّا اللّـهُ ۗ وَالرَّاسِخُوْنَ فِي الْعِلْمِ[172]

أمّا حكم منكرها ووجوب الاعتقاد بها:

إنّ مقامات أهل البيت ﴿عليهم السلام﴾ رفيعة جداً قد لا يصل إلى معرفتها إلا الأوحدى من الناس وهذا ما نجده فى بعض الأحاديث المستفيضة

فعن الإمام الصادق ﴿عليه السلام﴾ أنّه قال:

فمن عرف فاطمة ﴿عليها السلام﴾ حقّ معرفتها فقد أدرك ليلة القدر وإنّما سُمّيت فاطمة لأنّ الخلق فُطموا عن معرفته[173]

ومن هنا نقول إنّه ليس ذنباً أن تقصر أفهام البعض عن إدراك هذه الذوات القدسية والأنوار الإلهية ولكن الذنب فى إنكارها وجحدها بدون دليل وعلم بل لمجرّد قصور الذهن وعدم التفاعل

اللهم عرّفنا حجتك فإنك إن لم تعرفنا حجتك ضللنا عن ديننا ودمتم فى رعاية الله

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172 سورة آل عمران 7

173 تفسير فرات، ص 581 ح 747

Questions:

1. What is meant by Wilāyah al-Takwīniyyah?
2. Is it established for the Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾?
3. What is the ruling regarding one who denies it, and is belief in it obligatory?

Please enlighten us — may Allāh ﴿جَلَّ جَلَالُهُ﴾ forgive us and you, and preserve you as a treasure.

Answer:

Dear brother Abū Aḥmad al-Mūsawī,

Peace be upon you and the mercy of Allāh ﴿جَلَّ جَلَالُهُ﴾ and His blessings.

1. Meaning of Wilāyah al-Takwīniyyah

Several meanings have been mentioned for it. Some of them constitute prohibited shirk. These are the meanings which claim that Wilāyah al-Takwīniyyah for other than Allāh ﴿جَلَّ جَلَالُهُ﴾ means that they control the universe and creation independently of Allāh's ﴿جَلَّ جَلَالُهُ﴾ Will, or that Allāh ﴿جَلَّ جَلَالُهُ﴾ has delegated the affairs of the world to them **independently**. The scholars of the Imāmiyyah are unanimous that such a meaning entails prohibited shirk.

However, if the meaning of Wilāyah al-Takwīniyyah is other than this — such as exercising control over the universe by Allāh's ﴿جَلَّ جَلَالُهُ﴾ permission and Will — then there is no protestation or problem in that. This has happened even for those other than the Holy Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ as the Noble Qurʾān mentions in the story of Āṣif, the minister of Sulaymān ﴿عَلَيْهِ ٱلسَّلَامُ﴾:

"The one who possessed knowledge from the Book said: I will bring it to you before your glance returns to you."

When he saw it settled before him, he said: "This is from the grace of my Lord…"[174]

There are other meanings as well which do not reach the first ﴿invalid﴾ meaning, even though they are deeper than the second; we have refrained from mentioning them here for conciseness.

2. As for its establishment for the Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾

There is no doubt about it and no ambiguity — except for the first meaning which entails prohibited shirk and invalid delegation. The verse we cited regarding Āṣif is sufficient proof.

For one who possesses knowledge from the Book ﴿where "from" is partitive﴾ is able to exercise authority over the affairs of creation and bring the throne of Bilqīs from Yemen to Bayt al-Maqdis. So how could one who possesses knowledge of the entire Book be incapable of this — or even more?

Numerous narrations have stated that the Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ possess knowledge of the entire Book. The Noble Qurʾān itself points to this when it says:

"None knows its interpretation except Allāh ﴿جَلَّ جَلَالُهُ﴾ and those firmly rooted in knowledge."[175]

3. As for the ruling regarding one who denies it and whether belief in it is obligatory

The stations of the Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ are extremely lofty, and only a selected few may reach full knowledge of them. This is found in several well-known narrations.

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174 سورة النمل 40

175 سورة آل عمران 7

From Imām al-Ṣādiq ﴿عَلَيْهِ ٱلسَّلَامُ﴾, who said:

"Whoever truly knows **Fāṭimah** ﴿عَلَيْها ٱلسَّلَامُ﴾ has attained Laylat al-Qadr; **She** ﴿عَلَيْها ٱلسَّلَامُ﴾ was named **Fāṭimah** ﴿عَلَيْها ٱلسَّلَامُ﴾ because creation has been prevented from knowing her reality."[176]

From this we say:

It is not a sin if some minds fall short of grasping these sacred personalities and divine lights. Rather, the sin lies in denying and rejecting these realities without proof or knowledge, merely due to intellectual limitation and lack of engagement. « Oʾ Allāh ﴿جَلَّ جَلَالُهُ﴾, make us know Your Proof, for if You do not make us know Your Proof, we will go astray from our religion. » And may you remain under Allāh's ﴿جَلَّ جَلَالُهُ﴾ care.

Doctrinal Conclusions

1. Wilāyah al-Takwīniyyah has multiple meanings:
    - One meaning = shirk ﴿independent control﴾ → unanimously rejected
    - Another meaning = control by Allāh's ﴿جَلَّ جَلَالُهُ﴾ permission → explicitly accepted
2. Wilāyah Takwīniyyah is Qurʾānically proven:
    - ➢ Established even for non-Imāms ﴿Āṣif﴾
    - ➢ Therefore, denial on principle is impossible

[176] تفسیر فرات، ص **581** ح **747**

3. Its establishment for the Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ is affirmed without doubt:
    - Based on ʿilm al-kitāb vs. ʿilm min al-kitāb
4. Lack of comprehension is not condemned:
    - ➢ But denial without knowledge is a blameworthy sin
5. This is not ghuluw as:
    - Ghuluw is clearly defined as independence
    - Wilāyah al-Takwīniyyah by Allāh's ﴿جَلَّ جَلَالُهُ﴾ permission is explicitly validated

Wilāyah al-Takwīniyyah: A Unified Doctrine Across QUR'ĀN, ḤADĪTH, SCHOLARSHIP, AND IJMĀ'

9.1: The Question Reframed

This work did not begin with poetry, personalities, or polemics. It began with a single, necessary question:

Does affirming divinely delegated authority in creation contradict Tawḥīd, or does denying it contradict the Noble Qur'ān?

The Qur'ānic pattern is unambiguous. The Holy Qur'ān repeatedly affirms that Allāh ﴿جَلَّ جَلَالُهُ﴾ governs creation through means. He governs through His command, through His words, through angels, through knowledge, and through chosen servants. In none of these cases does divine sovereignty diminish, nor does Tawḥīd weaken. What is negated is independence, not agency. The answer established across chapters, is clear-cut. Wilāyah al-Takwīniyyah is not a rival to Tawḥīd; it is one of its manifestations.

9.2: What the Noble Qur'ān Establishes

The Holy Qur'ān does not present a theology of divine isolation. It presents a theology of divine governance through chosen means.

Across its verses, the Qur'ān affirms:

→ Act is ascribed to servants while efficacy belongs to Allāh ﴿جَلَّ جَلَالُهُ﴾
→ Verdict owned by Allāh ﴿جَلَّ جَلَالُهُ﴾ while executed by His appointees
→ Knowledge granted, command delegated, decree implemented
→ Angels who manage affairs
→ Prophets who act by permission
→ Servants whose obedience aligns creation with Divine Will

The Noble Qurʾān does not fear delegation. It teaches it.

To deny delegated authority while affirming Qurʾānic language is internally inconsistent.

9.3: What the Aḥādīth Clarify

The Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ didn't present Wilāyah al-Takwīniyyah as speculation. They disciplined it.

From their teachings emerge clear boundaries:

→ Absolute servanthood precedes all authority.
→ No independence and no separation from Allāh ﴿جَلَّ جَلَالُهُ﴾.
→ Authority exists by consent, within grasp, for divine purpose.
→ Ghulūw is explicitly rejected, not tolerated.

Thus, the Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ protected Tawḥīd by defining Wilāyah, not by denying it. To deny delegated authority while affirming Qurʾānic language is internally inconsistent.

9.4: What the Ziyārāt Declare

Ziyārāt are not casual devotions; they are public creeds taught by the Infallibles ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ and preserved by the community.

In Ziyārah Jāmiʿah al-Kabīrah and other authoritative texts, the language is unmistakable:

→ Cosmic order operates through Them ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾.
→ Return and reckoning are assigned to Them ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾.
→ Acceptance and rejection pass by Them ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾.

Yet every declaration is framed by:

"Except by His permission."

This is not poetry overriding doctrine; it is doctrine expressed devotionally.

9.5: What the Scholars Agreed Upon

From the earliest scholars of the Imāmiyyah to the late classical period, the trajectory is consistent:

→ The reality of delegated authority is affirmed.
→ The language becomes more precise over time.
→ Independence is rejected at every stage.
→ No recognized Twelver expert declared Wilāyah al-Takwīniyyah as shirk.

The doctrine was not imported, exaggerated, or philosophized into existence. It was inherited, refined, and guarded.

9.6: The Methodological Error Exposed

Ijmāʿ and musallamāt confirm the principle of Wilāyah. Across Islāmic thought, Muslims accept Ism al-Aʿẓam, angels as executors, Lawḥ and Qalam, the Qurʾān as a means with real effects, and the righteous servant whose supplication alters outcomes. Objection arises only when the same code is stated for Infallibles ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾, not because the principle is flawed, but because of selective application.

The objections addressed in this work did not collapse because of emotional appeal or sectarian defense. They collapsed because of a single methodological flaw: **Confusing ultimate ownership with exclusive execution**.

This confusion leads to:

→ Denial of angelic governance
→ Denial of prophetic action
→ Denial of witness, intercession, judgment, and command
→ Ultimately, denial of the Qurʾān's own explanatory framework

When this confusion is applied selectively, only when the name of **Amīr al-Muʾminīn ʿAlī** ﴿عَلَيْهِ ٱلسَّلَامُ﴾ is mentioned, it ceases to be theology and becomes inconsistency.

9.7: Poetry, Metaphor, and Meaning

This work deliberately distinguished between:

→ Poetry and Doctrine
→ Metaphor and Ontology
→ Expression and Essence

Islamic tradition has always allowed elevated language to express hierarchy, not redefine divinity. The Noble Qurʾān itself employs metaphor while safeguarding Tawḥīd. To literalize metaphor only when it concerns the Ahl al-Bayt ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ is not caution rather it is an imbalance.

9.8: The Final Inversion

The most serious inversion addressed here is this:

→ What the Noble Qurʾān calls guidance is labeled exaggeration!
→ What the Maʿṣūmīn ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾ taught is suspect of innovation!
→ What Allāh ﴿جَلَّ جَلَالُهُ﴾ delegated is denied in the name of Tawḥīd!

This inversion did not originate within the Imāmiyyah theology. It arose historically from external polemics and entered discourse through repetition, not proof.

9.9: The Concluding Principle

Wilāyah al-Takwīniyyah, as demonstrated in this work, neither diminishes Allāh ﴿جَلَّ جَلَالُهُ﴾ nor elevates creation beyond servanthood.

Rather, it affirms the Qurʾānic truth that Allāh ﴿جَلَّ جَلَالُهُ﴾ governs creation as He Wills, through whom He Wills, in the manner He Wills without ever relinquishing sovereignty.

9.10: Final Word

This book was not written to persuade through rhetoric, nor to silence dissent through force of numbers. It was written to restore balance, correct method, and re-anchor belief in the Noble Qurʾān, the Infallibles ﴿عَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ﴾, and the scholarly tradition of Najaf.

→ Qurʾānically established
→ Imāmiyyah articulated
→ Scholarly regulated
→ Devotionally affirmed
→ Theologically bounded

Whoever accepts this doctrine accepts what Allāh ﴿جَلَّ جَلَالُهُ﴾ has established.

Whoever rejects it must explain not the poetry but the Noble Qurʾān!

الدُّنْيَا تُمَثَّلُ لِلْإِمَامِ فِي مِثْلِ فِلْقَةِ الْجَوْزِ

فَمَا يَعْرِضُ لِشَيْءٍ مِنْهَا

وَإِنَّهُ لَيَتَنَاوَلُهَا مِنْ أَطْرَافِهَا

كَمَا يَتَنَاوَلُ أَحَدُكُمْ مِنْ فَوْقِ مَايِدَتِهِ مَا يَشَاءُ

فَلَا يَعْزُبُ عَنْهُ مِنْهَا شَيْءٌ[177]

Indeed, the world is presented to the Imām as though it were a split walnut.

So, nothing of it presents itself [to him unnoticed].

And he takes hold of it from its extremities,

Just as one of you takes from upon his table whatever he wills.

Thus, nothing of it escapes him.

[177] Biḥār al-Anwār ﴿Muʾasasat al-Wafāʾ edition﴾, Vol. **25**, p. **370**

وَآخِرُ دَعْوَاهُمْ
أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ